

"Oupar & Taplap

# HEAVEN and HELL EPITOMIZED.

## THE TRUE CHRISTIAN Characterized.

AS ALSO

An Exhortation with Motives,  
Means, and Directions to be speedy and  
serious about the work of Conversion.

By George Swinnocke M. A. sometime fellow of  
Bal. of Colledge in Oxford, and now Preacher of the  
Gospel at Rickmersworth in Hertfordshire.

*I call heaven and earth to record this day against you; that I  
have set before you life and death; blessing and cursing;  
therefore choose life; that both thou and thy seed may live,  
Deut. 30. 19*

*Accidiosi erubescere possunt qui non tam diligenter labo-  
rant ad impetrandum gaudium cœli, sicut malei impio-  
rum laborant ad impetrandum pœnam inferni.*

*Fabritius in de stract. Vitis. part. 3. cap. 2.*

*Crede, Stude, Vve, Pinge Aeternitati. Cor. A Lapid.*

*London, Printed by E. M. for Tho. Parkhurst, and are to be  
sold at the Sign of the three Crowns at the lower end of  
Cheapside, over against the Conduit, 1659.*



THE A. V. B. and C. L. L.  
LITONIA

CHINA

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LITONIA



TO THE  
W O R S H I P F U L

And my esteemed Friend

RICHARD BERESFORD

Esquire,

Justice of the Peace for the *Liberty*  
of *St. Albans* in the County of  
*Hertford*, and Clarke of the  
Pleas in his Highness Court  
of Exchequer.

Worthy Sir,



His small Treatise (part where-  
of was lately preached in your  
eares at the Funeral of your dear  
Mother) presenteth it self to  
your eyes, not for your protection  
(Divine Truths desire none from men, and  
humane

## The Epistle Dedicatory.

humane errors deserve none from any ) but for your direction. It containeth that in it, which is able to make you wise unto salvation through faith which is in Christ Jesus.

You have a double right to the dedication of this book; partly in regard of the occasion of it; partly in regard of the Authors obligation unto you, which is great, for your liberality, but farre greater for your encouraging of, and exemplariness in the truth and life of Christianity.

I did not think my self a little bound to that Providence, which gave you Relation to our Parish; and I suppose not without cause, when the power of godliness hath few such considerable Patrons. Men of your rank, though sometimes (to stop the mouth of conscience, or for their credit) they take up a form and profession, yet do usually neglect, if not cursedly deride the strictness and power of Religion.

They are too often like the Moon farthest from, and in most direct opposition unto the Sun of Righteousness, when they are at the full of outward plenty, and receive most light of Divine bounty from him: their carnal hearts, as the Sea, turn the showers of mercies from heaven, and fresh streams from the earth, into the salt waters of corruption. In our natural bodies, the more fat there is, the lesse blood in the veins, and

There is  
scarce one  
of athou-  
sand, cui  
praesens fe-  
licitas si  
arripit, non  
irripit.  
Bern. lit.  
a. de con-  
solat.

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and by consequence the fewer spirits. Great-  
 nesse and Goodness are beautiful and happy, but  
 rare conjunctions. You know who hath said,  
 Not many such are called, 1 Cor. 1. 26.  
 And experience teacheth us, that they are like  
 Stars of the first Magnitude thinly scattered  
 in the Firmament of a Country. How much  
 therefore are you engaged to that distinguishing  
 love, which enableth you to look after the things  
 of a better life!

Quies hath  
 no plural  
 number;  
 God sel-  
 dom gi-  
 veth two  
 Heavens.  
 Tamen ali-  
 quando  
 Christus  
 voluit Re-  
 ginam in  
 celum ve-  
 here saith  
 Luther of  
 Elisabeth  
 Queen of  
 Denmark.

I shall take the liberty (which I know you  
 will give) to speak a few words to you in your  
 twofold capacity.

First as you are a Christian; and hencein  
 my counsel will be; that you would more and  
 more ensure your effectual calling. We say, Jo Agric.  
 where men intend to live long, they build strong.  
 I am confident all that you are worth, for your  
 endless condition in the other world, dependeth  
 under Christ upon your inward change. And  
 if ever any wyers had need to be firm and  
 strong, then questionlesse they upon which such  
 heavy weights hang, as your eternal unchange-  
 able estate.

You have a large room in the hearts of many  
 that are holy: But alas Sir, the best mans confi-  
 dence of me would prove but a bad evidence for  
 heaven: He is not approved whom man com-  
 menderh,

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commendeth, but whom the Lord commendeth.

The great affection which you bear to the souls of the people, amongst whom you were born, is worthy of imitation: And so is your care and cost in scattering some practical home-treatises in several families (whereby souls may be converted, and wherein you may have comfort at the day of Christ) for soul-charity is the soul of charity; but the best charity begins at home, though it never ends there; your main business lyeth within your own doors, to make sure that good work within you, which shall be perfected hereafter.

The ordinary security which most men trust to, will not serve when they come in the other life, to lay their claims, and shew their deeds for the inheritance of the Saints in light. Many flaws will then be found in their evidences, which now through their wilful blindness they neither see nor fear. He had need to have armour of proof that would enter the list with his enemy Death, and not be foiled. The heart not ballasted with renewing grace, may hold out in the calm of life, and shallows of time; but when it meets with the storm of death, and launcheth into the Ocean of eternity, it suffereth a despicable and everlasting shipwrack. The

want

Pallens  
aurum me-  
lium est  
quum ful-  
gens auri-  
chalcum.  
Bern.



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want of this is the leak which sinketh many a precious vessel (soul I mean) in the gulph of perdition.

There is as much difference between a nominal and a real Christian, as between a liveless picture and a living person. True Christianity, which consisteth in the souls humble unfained acceptance of, and hearty resolved dedication unto Christ, as Saviour and Sovereign, is a Paradox to most. There are many Christians (as Salvian complained in his time) without Christ, but they which know experimentally what the sanctification of the holy Ghost meaneth, are few indeed. The Moralist in his best dresse of civility, the Formalist in his gaudy attire of ceremonies, and the hypocrite in all his royalty, is not arrayed like one of these. I do not write these things as in the least suspecting your sincerity, but to quicken you to a godly jealousy over your own soul. If the Apostles and Disciples needed such rousing cautions, Take heed least that day come upon you unawares, Luke 21. 34. Take heed least any man fail of the grace of God, Heb. 12. 15. then much more you and I, who are more drowsie and prone to slumber, do require awakening considerations.

*Christiani sine Christo Salvo.*

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Secondly, As you are a Magistrate. And that relation calleth upon you to be very exemplary among men, and exceeding active for God.

Man is a creature which is led more by the eye than the ear, by patterns than precepts. Great men therefore which are copies, after which many write, had need to be exact. You are the looking-glasses by which others dresse themselves; the heads of the people, Deut. i. 15. now the whole body will go along with the head.

*Qui in excelsis agunt, corum facta cunctis mortalibus narrant salutem.* You are like Beacons upon an hill, visible to all. The Sun may as soon go unseen, as a Justice unobserved. A small Star may be darkened, and none take notice of it; but if the great Luminaries are eclipsed or obscured, a thousand eyes will be gazing on them. A little spot in silk or scarlet is more looked on, than a great one in russet or sackcloth. A crack in a pebble is nothing so eyed or prejudicial, as a small flaw in a jewel. *Corruptio optimi pessima.* Satan doth therefore plant his strongest batteries against the Royal Forts of Magistracy and Ministry (whoever are spared, David and Peter shall be sifted) knowing that he gaineth a double advantage by their miscarriage, example and scandal; by which two wings it will soar higher, and flie much farther. An ordinary

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Many Tradesmon may prove bankrupt without much noise; but if an Alderman or Merchant that had a name for a great estate breaks, the City and Country ring of it. The honor of God and credit of the Gospel are much engaged in the carriage of a Magistrate that is a Professor. The many eyes that look upon you, the many feet that follow after you, and the glory of the blessed God which is concerned in you, do all call aloud to you, to have your eyes in your head (as the wise mans phrase is, Eccles. 2. 14. to make straight paths for your feet, and to walk nobly, exactly, worthy of the Lord, even unto all well-pleasing.

Besides, your very place is apt to be a snare and temptation, and therefore requireth the greater care and circumspection. Places of honour and power are like strong meats, which being well concocted yeild much good nourishment (bring much glorie to God and good to souls) but they are of verie hard digestion. He must have a strong brain that will bear much wine, and he much grace that will walk humbly and closely with God in an high condition.

Your Office calleth upon you to be zealous for God, as well as a pattern of piety to your neighbors. \* Eccl. 7. 16. Be not righteous overmuch, is the voice of carnal and corrupt reason, which  
inciteth

\* So Mr.  
Pembroke in  
loc.

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inciteth to an indifferencie in good courses, and politick forbearance of forwardness in pietie. Such is the judgement of carnal policie, that our verie dutie is but overmuch and needles precisenesse. Moderation is commendable in all things but Religion, because therein there can be no excesse. The lukewarm temper is of all others most loathsome to the Divine Nature, Rev, 3. 16. You should not think it below you, to be diligent in finding out, and strict in punishing those that would debase God, by the breach of his Laws, prophanation of his day, and abuse of his Creatures. To serve the Lord is your greatest honour. Fesus Christ humbled himself more for you: or O how low had you been laid long ere this!

\* John Be-  
resford  
Esquire,  
one of the  
Justices of  
the Peace  
for the  
same Li-  
berty.

You have begun well with your honoured \* Uncle, my loving Friend, to beat up those head-quarters of hell, Ale-houses. I wish you both an happie progress, and their ungodly disorders a speedie conclusion. Foolish pitie to mens sins is the greatest crueltie to their souls: Favour or connivence encourageth them in their rebellions, encourageth them in their rebellions, and encreaseth their corruptions, and thereby furthereth their damnation; when the faithful wounds of wholsom severitie (if God have any sanctifying or saving mercie for them)

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hem) may reform and heal them. You cannot easily do them a greater injurie, than to let them alone in their enormities. One of the greatest stroaks that ever Israel felt from the hand of God, was not to be stricken, *Isai.*

5.

Some Magistrates are like Mountains and Cypress trees, high and barren; but God hath iron hands for Justices that have leaden heels, and will shortly strike them home for forswearing themselves to spare others. He will be a terror to them, and make them terrors to themselves, who will not at his command be terrors to evil doers. They are guilty of all the sins which they can and do not hinder. They sin in others, whilst they suffer them to sin: *Vitia aliorum si feras, facis tua*; And they that are partakers of others sins, if we will believe the God of Truth, shall receive of their plagues, *Rev. 18. 4.* Some shew at this day, that they accept such places to honor not God, but themselves; and they shall know one day, that it were better offending all their neighbors, nay all the world, than one God.

I suppose you do not wonder, that the cruel Lion roareth when he is disturbed of his rest, nor that vicious men rage because they may not without some rubs ruine their souls. Our Naturalists



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turalists observe truly, that beasts hate fire: And so do men of beastly principles and practices, that heavenly fire zeal. The Dogs will bark and flie at the Moon, not alwayes when she shineth, but when by reason of the clouds hurried under by the winds, she seemeth to run faster than ordinary. The wicked world can well enough endure a cursed neutrality, or (as they term it) a prudential policie; but to serve the Lord with fervencie of spirit, is not more acceptable to God, than abominable to them.

Bona & mala  
pati Regi-  
um est.

Didicit ille  
maledicere,  
& ego  
contemnere  
saið the  
Philoso-  
pher.

If they cannot make you wound your conscience, (according to the subtilty of the Serpent) they will wound your credit; but a godly mans name is like an oyled post, on which such dirt will not stick. Their good word might be a disgrace to you, and give you cause to reflect upon your self (as that Heathen did) and say, What evil have I done, that such a gracelesse fellow commends me? But their bad word doth no more now, than the treading with dirty feet on figures engraven in brasse, which are thereby rendred more bright and glorious. And hereafter you shall see a resurrection of names as well as of bodies, when Christ will make the sinner pay back the stoln reputation of his servants with interest.

David

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David was the song of the drunkards, and the scorn of the gluttons; and the Son of David, that pattern of patterns, was set for a sign <sup>Luke 2. 34.</sup> to be spoken against, and endured the contradiction of sinners, Hebr. 12. 3. I hope you set your watch not by the Parish clock, but by the dial of Scripture, which ever goeth true with the Sun of Righteousness.

In a word, your time is little, your work is great; your talents are many, your account will be weighty; your Saviour observeth every moment how tender you are of his honor, that was so tender of your eternal welfare; how you testify your thankfulness to him, for all the bitter agony, and ignominy, which he suffered for you. You shall shortly never more have the least opportunitie (though you would give a thousand worlds for it) to do any thing in, for Gods glorie, your own or others good. Work therefore the work of him that sent you into the world, while it is the day of your life, for the night of death is hastening on you, wherein you cannot work: Up and be doing, as a Christian, as a Magistrate, and the Lord be with you.

Sir, I have no more to speak to you, but that the Hearer of prayers may hear often from you, that I may take heed to the ministrie which I have received of the Lord, and fulfil it, and to assure

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you, that my prayers at the throne of grace shall be, that you and your religious Consort may continue to dwell together as fellow heirs of the grace of life; and your hopeful Children may be planted with, and grow up in grace, till they shall be transplanted into the true Paradise, the Kingdom of Glorie. This, through the help of heaven, shall be the petition of

Your real Servant in the  
ever blessed Saviour,

Febr. 15.

1658.

George Swinnocke.

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THE

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think his service worthy to come into



the Ioban dirdw ard I allertai Jan

*Christian Reader,*



Here are two things  
 which should be of high-  
 est regard with us; a ser-  
 viceable life, and a comfor-  
 table death; and they are both so in-  
 separably conjoyned, that in vain do we  
 hope for the one without the other;  
 which of these is to be preferred, was  
 a doubt, which put the Apostle to an  
*Anxious disquisition*; on the one side  
 there was *service*, on the other side  
 there was *gain*; if he lived he should  
 preach Christ; if he dyed he should en-  
 joy Christ, and remain with him for e-  
 ver; therefore *Paul* was at a stand, and  
 knew not what to determine; Surely  
 he had an holy heart that could  
 thus set *duty* against *enjoyment*, and  
 think

think his serviceworthy to come into competition with his spiritual and eternal interests! that which made Paul so indifferent and incurious, as to the means, was the resolved fixing of his scope, his end & scope was Christ's glory; now 'twas all one to him how God would use him to such a purpose, as a man that is resolved upon a journey, taketh the way as he findeth it, fair or foul, 'tis enough that it leadeth him to his journey's end; so Christ might be glorified, either by his Ministry; or by martyrdom, Paul was indifferent, 'twas enough that Christ should be glorified; none have such an unfeigned respect to Christ's glory, but those that live in the communion of his life; mens tendency is according to the principle by which they are acted, carnal men that act by their own life, and live upon their own root, bring forth fruit to them-



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*To the Christian Reader.*

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*themselves; water riseth no higher than its fountain; but those that have life from Christ use it for him, to them to live is Christ, as they live in him and by him, so they live for him and to him. We need then to take all occasions to perswade men to get into Christ, that they may live in the communion of his life, and in the strength and influence of it be carryed out to his glory; this is that which will make life serviceable, and death sweet; and to this we need to be pressed by all kinde of arguments, both those which are taken from Gods relation to us; as also those which are taken from our expectations from him, Rom. 14. 8. We are the Lords by every kinde of right and title, and therefore owe all manner of service to him, even though nothing should come of it; but they that do the Lords work will not want his wages,*  
*though*

not in M. ed. T

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though he might require our service out of  
meer sovereignty, yet he condescendeth to  
propound a reward, and that so full and  
ample, that it should ravish our hearts eve-  
ry time we think of it. These considerati-  
ons which I have here loosely discoursed of,  
are notably improved in the ensuing treatise,  
which being communicated to me by a  
friend of the Author, I could not but re-  
turn it with this Character, that 'tis a di-  
scourse grave and judicious, and yet quicken-  
ed with such warmth and vigor of illustrati-  
on, as that it may be of great use to awa-  
ken men unto more seriousness in the great  
concernments of their souls, among which  
nothing can be more momentous than our  
living in Christ, that we may live to him,  
and then with him for evermore; this being  
signified, I leave thee to the work it self,  
(which I cannot but judge to proceed from  
one, both of a good head and heart) and pro-  
fess my self

*Thine in the service*

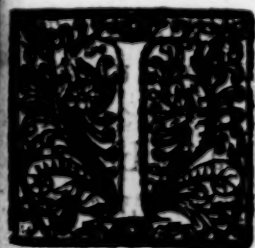
*of the Gospel*

Tho. Manton.



THE  
PREFACE and EPISTLE  
TO THE  
READER,

Especially of the Parish of  
*Rickmersworth* in *Hertfordshire*, and  
*Borden* in *Kent*; as also the oc-  
casion of this Treatise.



Have sometime considered  
with my self, (not with-  
out some remorse and grief  
of spirit) the multitudes of  
men and women, that even  
in those places, where the

Word of God is plainly and powerfully  
taught, run headlong in the broad way  
which leadeth to destruction. And indeed  
if my head were waters, and mine eyes a  
fountain of tears, that I might weep day and  
night

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night (though every tear were a tear of blood) I could never sufficiently bewail the slain of the daughter of my people, of that Parish to which the providence of God hath called me.

That the lying vanities of this world should by most be so greedily pursued, and the reall mercies relating to a better world, so wretchedly despised: that a brutish flesh, which must shortly be food for wormes, should be so highly prized, and constantly gratified; and an angelical spirit, the soul which must live for ever, so basely slighted and unworthily neglected: that every soul-damning lust should be so heartily embraced; and the soul-saving Lord but coldly and complementally entertained: that the road to Hell should be so exceedingly filled, and the way to Heaven almost wholly unoccupied. Surely this ought to be for a bitter lamentation; and O what sea of blood is enough to bemoan this horrid wickedness!

It hath seemed to me therefore a matter worthy of diligent enquiry, what special Malefactors should be indicted for these many soul-mischeifs, and soul-murders, which are committed amongst us. And truly by  
that

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that acquaintance which I have with the Word of God, and experience of the soul-affairs of men, I find, though many Accessaries might be named, that ignorance ought to be arraigned and condemned as one of the principals. *The people perish for want of knowledge, Hos. 4. 6,* Inner darkness is the beaten path to utter darkness, to the blackness of darkness for ever. Men in this mist of ignorance (like ships) run upon those rocks which split them eternally. As the *Indians* prefer every toy and trifle before their Mines of Gold; so they, every sensual sinful pleasure, every foolish perishing creature, before the beautiful Image of God, the unsearchable riches in Christ, the endless happiness in Heaven; because they know not the vanity and emptiness of the former, the excellency and preciousness of the latter. *Did men know the gift of God, and who it is that speaketh to them, and what he offereth, they would ask of him, and he would give them living waters, John 4. 10.*

*Ignorantia  
la en: ido.*

What is the reason, that so many make a mock of sin, and dance merrily over the infernal pit, and play with the unquenchable fire, but ignorance? The Child doth not know that the fire will burn him. As the



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Horſe they ruſh into the battel ( fighting againſt God and their ſouls) not knowing it will be to their deſtruction, to their damnation. Theſe *Balaams* run greedily after the wages of unrighteouſneſs, not ſeeing the Angel that ſtandeth in the way with a drawn ſword in his hand ready to kill them. Did they know what they do, when they wilfully break Gods Law, they would ſooner leap into a furnace of ſcalding lead, than provoke ſo jealous a God. But ſin goeth in a diſguiſe, and thence is welcome; like *Judas*, it kiſſeth and kils; like *Joab*, it ſalutes and ſlayes. The fooliſh ſinner ſeeth the pleaſant ſtreames of *Jordan*, but not the dead Sea, into which they will certainly empty themſelves to his ruine.

What is the reaſon that the Devil carrieth ſo many captive at his will, leadeth them whither he pleaſeth, but ignorance? They are ignorant of his wiles, of his devices: they know not (as drunken *Lot* of his Daughters) when he cometh, nor when he goeth. The Prince of darkneſs takes up his throne in dark underſtandings. The god of this world blindeth their minds, 2 Cor. 4. 4. leaſt the light of the glorious Goſpel of Chriſt ſhould ſhine unto them. How eaſie

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is it for him to lead blind men out of the way, and then to destroy them! as *Pliny* saith, the Eagle deals with the Hart, she lights upon his horns, and there flutters up and down filling his eyes with dust, born in her feathers, that at last he may cast himself from the rock, and so be made a prey unto her: so the wicked one bindeth a muffer before mens eyes, and then turneth them off the ladder and executes them.

What is the cause of mens scandalous practices but ignorance? *The dark corners of the earth are full of the habitations of cruelty*, *Psal. 74. 20*. The flood-gates of wickednesse are open, when the door of knowledge is shut; the cause why there was no mercy, nor truth in the land, but swearing, and lying, and stealing, committing adultery, and blood touching blood, was ignorance, *Hos. 4. 1, 2*. This is the root of bitterness on which those cursed fruits grow. This is the blind Captain, which like *Zilpah* hath a Gad, a troop of enormities following him. *Paul* thanks ignorance for his blasphemy and persecuting the Church, *1 Tim. 1. 13*. The reason why the heathen did not call on God, was because they did not know him, *Psal. 79. 6*. The

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most ugly and monstrous wickedness, which ever was hatched or brought forth, calleth ignorance mother. Had they known, they would never have crucified the Lord of glory, *1 Cor. 2. 8. Act. 3. 15. 17.* What *Augustine* saith of Original sin, is (in some respects) true of Ignorance, it is *peccatum, pœna peccati, & causa peccati*; It is a sin as contrary to the law of God which requireth men to know him, *1 Chron. 28. 9. Lev. 5. 15. 18.* It is the punishment of sin as the fruit of our apostacy from God; It is the cause of sin, as toads and serpents grow in dark cellars; as blind Alehouses are sinks and sources of all villanies, so are dark and blind hearts. They are strangers to the life of God through the ignorance that is in them, *Eph 4. 18.*

*Ignorantia  
Luna pesti-  
ma filia,  
Falsitas &  
Dybbetas,  
Aug. de  
civ. dei  
l. 22. c. 22.*

What is the cause of mens erroneous principles but ignorance? They erre, not knowing the Scriptures, *Mat. 22. 29.* Impostors like cozening tradesmen, when they have men in a dark shop, put what rotten deceitful ware they please into their hands; they lead captive silly women, that are ever learning and never coming to the knowledge of the truth, *2 Tim. 3. 6, 7.* Hereticks like nurses may put meat or poison into their

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*The Epistle to the Reader.*

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their mouths who are babes in understanding; they that are children in knowledge will be tossed to and fro with every wind of doctrine. The blind man eats many a flye, and the ignorant man swallows many an error. Men will easily be brought to deny the truths which they understand not, and to speak evil of the things which they know not, *Jude* vers. 10. *Simul ac desinunt ignorare, desinunt odisse*, saith *Tertullia*. (in *apolog.*) of them that condemned the Christian Religion.

What is the reason that men put God off, either with no service or worship at all; or else with a few cold superficial lazy duties, without either heat or life, but their ignorance? They know not the Majesty, purity, jealousy, and severity of God; they worship they know not whom, and therefore they worship him they care not how; their Altars are of any slight form or fashion, because (like the *Athenians*) they are dedicated to the unknown God; they that know not their masters will, cannot obey it. Some cry up their good meanings to excuse their ignorance; but ignorant devotion is like feet without eyes, which the farther they carry men, the greater is their wandering and wo.

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What is the reason that men take up short of Christ, and renewing grace, that they please themselves with the shadow instead of the substance of Religion, that they cry peace, peace, to their souls onely upon some outward priviledges or a few inward good meanings (as they call them) when they are in a most damnable condition, and suddain destruction is ready to seise on them (as travail on a woman with child) which they cannot escape; surely it is ignorance of the nature of Christianity and sanctification; they know not what regeneration is, and what faith and repentance are, which are the conditions upon which salvation may be had; therefore they rest in forms (which will fade) when their hearts and lives deny the power of godlinesse. This, this is (not as Papists would perswade their deluded votaries the mother of devotion, but) the monster which causeth such hideous births of corruption. This is the epidemical disease that raigneth all the year long, and killeth (I fear) more souls then any of our new distempers doth bodies: *For the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God,*  
and



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and that obey not the Gospel of our Lord Jesus Christ, Which shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, 2 Thess. 1. 6, 7, 8, 9. This, this is the source of mens sins on earth and eternal sufferings in hell.

But one would think such truths as these might be seasonable in *Turky* or *India*, or in *Spain* and *Italy*, where the tree of knowledge is forbidden fruit, where they may not read their fathers mind in their mother tongue; but is it possible that in *England* (where the will and word of God is more powerfully preached, more practically applied, more clearly discovered than in any nation of the world) there should be any ignorant persons? Alas, alas, We finde by woful experience that there are many, very many Indians and heathen (for ignorance) in *England*. Men and women that know as little of God and holiness of Christ, his natures, offices, of true faith and repentance, as if they had been born, and bred up all their time in *Turky* or *India*. I am ashamed to write what I know of the sottish stupid hellish ignorance of many, and some that are aged too, that are going to dye, and yet never knew what it was to live, either

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ther to God or their souls. The good Lord affect my heart more with the danger and dreadfulnesse of their eternal conditions.

O how sad is it that so many precious souls should lie lazing on their beds of security and idleness, and though the Sun shine brightly in upon them, they will not draw their curtains and open their eyes to behold it ! That in a valley of vision, a Goshen, a land of light, thousands should live and dye in worse then Egyptian darknesse; that the Bible should be a sealed book to them, and almost every one have the dark side of that glorious pillar towards him!

Reader, To cure this soul-murdering distemper, I have endeavored (according to the trust committed to me, and the grace bestowed on me) to discover in this Treatise the life in Christ, or true Christianity, with the matchless endless felicity that accompanieth it; as also the nature and danger of unregeneracy, with the means to come out of it; by which thou mayst see that many cozen their souls with counterfeit coin (false evidences for heaven) instead of true, which will not abide the touchstone of Scripture, and so like *Uriah*, they carry those

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Those letters about them, though they know it not, which will at last cost them their lives, and cause their eternal deaths. That there is no fool like the sinner who selleth his soul for a song; his Saviour, his eternal happiness, the unspeakable pleasures at Gods right hand for evermore, for the perishing empty profits, and base brutish pleasures of sin, which are but for a season; Though sin be delightful in the act (to carnal wretches) yet it will be bitterness in the end. It will be a bitter-sweet to all its lovers, when for their momentary pleasure they shall be recompenced with eternity of intolerable unconceivable pain. That it is not for nothing that Ministers call so loudly and earnestly to thee, to kill those lusts which would kill thee, and to follow after holiness, without which no man shall ever see the Lord, *Heb. 12. 14.* It will reach thee, that God and Christ, heaven and hell, thy soul and eternity, death and judgement are not things to be dallied with; believe it, thou wilt one day find that it is bad jesting with such edged tools. Surely the greatest seriousness that is imaginable is too too little for them. O hadst thou but the thousandth part of that seriousness about them which

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which they deserve, and call for at thy hands; surely thou wouldst have other manner of thoughts of them, and carriage towards them then now thou hast. Well, I have four special things at present from the living God to commend to thee and leave with thee in order to thine eternal good (I know not how soon I may be taken from thee) If thou lovest thy soul, practice them faithfully; if not, answer the contrary when thou and I shall meet in the other world at the great and terrible day of the Lord Jesus.

First, do thou labor for the knowledge of God and his Son, thy self, and the duty which thou owest to thy Maker and Redeemer; hast thou not read the doleful consequence of ignorance? and doth it not nearly concern thee to get out of that damnable condition?

Without this thou canst never be Religious, notwithstanding all thy pretences that thou meanest well, and hast as good an heart as the best. If thou knowest not the God of thy fathers, thou canst never serve him with a perfect heart, *1 Chron. 28, 9*. All thy worship will be but wild, and wandering from God; all thy services but the sacri-

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sacrifice of a fool; The foundation of obedience must be laid in knowledge, *Mal.* 1.8. till then thou offerest up to the Lord, the lame and blind, which he will not accept. God expecteth reasonable services, *Rom.* 12.1. such for which thou canst give a good reason out of his word, which must be the warrant of thy worship. Be not therefore in shape a man, a reasonable creature, and as *Nebuchadnezzar*, in heart a beast; be not as the horse and mule which hath no understanding, *Psal.* 32.9.

Without knowledge thou canst not be saved; If the Gospel be hid, it is hid to them that perish, *2 Cor.* 4. 4. Wilful ignorance is a sad sign that thou art in Gods black bill. If God will ever have thee to be saved, he will bring thee to the knowledge of this truth, *1 Tim.* 2.4. When *Hamans* face was covered, his execution was near. Do not delude and destroy thy soul by presuming that thy ignorance will not damne thee; for if thou art without knowledge, he that made thee will not save thee, and he that formed thee will shew thee no mercy, *Isa.* 27. 11. Mark Reader but this one place, *Psal.* 95. 10, 11. where the God of truth confirmeth it by an oath that they  
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which do not know his ways, shall not enter into his rest. One would think that a prisoner should be both earnest and diligent to learn his neck verse, who knoweth he must be hanged if he cannot read; and dost not thou read in broad Characters, in the word of God, that thou must be an eternal monument of divine fury in hell, if thou dost not learn to know the onely true God and Jesus Christ whom he hath sent? doth it not then behove thee to be diligent for knowledge?

*Auditus  
est sensus  
disciplina.*

1. How shouldst thou wait on the word of God which enlightneth the mind, and maketh wise the simple! *Psal. 119. 7, 8.* David had more understanding then the ancients, because Gods word was his meditation, *Psal. 119. 98, 99.* Watch at wisdoms gate, with an humble hungry soul, and God may fill thee with good things; God maketh manifest the favour of his knowledge by his Ministers in every place, *2 Cor. 2. 14.* If thou wouldst see, go where the Sunne shineth.

*Bene orasse  
est bene  
studuisse.*

2. Ply the throne of grace with uncessant prayers, that God would enlighten thy mind in the knowledge of his will. If any man lack wisdom or knowledge, let him ask it of God who giveth liberally and upbraideth not,

*Jam.*

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**J**am. 1. 5. Intreat him to open thine eyes  
that thou mayst see the wonderful things  
contained in his law, *Psal. 119. 18. If thou  
cryest after knowledge, and liftest up thy voice  
for understanding; if thou seekest her as sil-  
ver, and searchest for her as for hid treasure,  
then shalt thou understand the fear of the Lord  
and find the knowledge of God; For the Lord  
giveth wisdom, out of his mouth cometh know-  
ledge and understanding, Prov. 2. 3, 4, 5, 6.*

3. Take heed of sinning against those  
commands which thou knowest: Hold not  
the truth in unrighteousness; Do not wan-  
ton away the light, least God give thee up  
to judiciary darkness. Thou knowest thou  
shouldst pray with thy family, and in secret;  
make conscience of the Lords day, instruct  
thy children, forbear drunkenness, swearing,  
lying, uncleanness, and the like; be sure thou  
do not shut up this knowledge in thy consci-  
ence, and deny it in thy conversation, lest  
(as a candle pent up in a dark lanthorn) it  
swail out quickly. If any man will do my  
will, he shall know my doctrine whether it  
be of God or no, *John 7. 17.* To practice  
what you know, is the way to know what  
to practice; Knowledge is the mother of  
obedience, it breeds it; and obedience is  
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the nurse of knowledge, it feedeth and nurtureth it; if thou improvest thy little stock well, doubt not but God will adde to it and encrease it; leave no means untried for the obtaining this purchase. I have (if thou belongest to our Parish) offered thee to instruct thee to my power in the mysteries of Christ, appointed also days for that end; it may be thou art one of those many that are too old to learn, that scorn to be taught. I would ask thee one question, and think of it, Art thou not too old to be saved? Dost thou not scorn to go to heaven? Surely thou dost; by contemning the way thou scornest the end. Well take heed thou dost not die without knowledge; for if thou dost, all the world cannot keep thee one quarter of an hour out of hell, and then thou wilt have time enough to befool thy self for refusing a good offer, and willfully rejecting through thy pride those things which concerned thine eternal peace. I shall conclude this head with the words of that eminent and pious writer. 'How long (saith he) may a poor Minister sit in his study before any of the ignorant sort will come upon that errand (*i. e.* to learn the knowledge of God & themselves)! Lawyers have

Mr. Gurr.  
nat Arm  
i part, p.  
239, 240.

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‘ have their Clients, and Physicians their Pa-  
‘ tients; these are sought after & called up at  
‘ midnight for counsel; but alas the soul which  
‘ is more worth then raiment and body too,  
‘ that is neglected and the Minister seldome  
‘ thought one, till both these be sent away.  
‘ Perhaps when the Physitian gives them  
‘ over for dead, then we must come and  
‘ close up their eyes with comfort, which  
‘ were never opened to see Christ in his  
‘ truth, or else be counted cruel, because  
‘ we will not sprinkle them with this holy  
‘ water, and anoint them for the Kingdom  
‘ of heaven, though they know not a step  
‘ of the way that leads to it. Ah, poor  
‘ wretches, what comfort would you have  
‘ us speak to those to whom God himself  
‘ speaks terror? Is heaven ours to give  
‘ to whom we please? or is it in our power  
‘ to alter the laws of the most High, and  
‘ save those whom he condemns? Do you  
‘ remember the curse that is to fall upon his  
‘ head, that maketh the blind to wander  
‘ out of the way? *Deut. 27. 18.* What curse  
‘ then would be our portion, if we should  
‘ confirm such blind souls as are quite out of  
‘ the way to heaven, encouraging them to  
‘ go on, and expect to reach heaven at last,  
‘ when

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‘ when God knows, their feet stand in those  
‘ paths that lead to eternal death? No, ’tis  
‘ written, we cannot. God will not reverse  
‘ it, you may read your very names amongst  
‘ those damned souls which Christ comes in  
‘ flaming fire to take vengeance on, *2 Thess.*  
‘ *1.8.* And therefore in the fear of God let  
‘ this provoke you of what age or sex, rank  
‘ or condition soever you be, to labor for  
‘ the saving knowledge of God in Christ,  
‘ whom to know is life eternal, *John*  
*17.3.*

Secondly, Do not rest in bare knowledge  
but endeavor to get thy will, affections, and  
heart renewed; a clear head must be ac-  
companied with a clean heart; saving  
knowledge is ever a sanctifying knowledge.  
Content not thy self with any thing short  
of regeneration and the power of godliness;  
Master *Robert Bolton*, when dying, told his  
children, That he verily believed none of  
them durst think to meet him at the great  
tribunal in an unregenerate estate. So I  
am confident that none of you can with any  
comfort (nay without unspeakable horror  
and sorrow) meet me at the Bar of Christ  
in your natural estates. O how sad will it  
be for thee that art now asleep in sin, to  
awake

Mr. Bol-  
ton's life  
by Master  
B. G. Haw.



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awake (like the Jailor) at the midnight of death, and to find this inward change, this new creation, this life in Christ missing: what an heart quake will possess thee? how pale and trembling wilt thou spring in to the presence of Christ, in the other world for thy particular judgement! Consider thy profession will not serve turn; the storm of death will wash out all colours of profession that are not laid in the oyle of renewing grace, *Mat. 25. 8.*

Thy priviledges will not do it; circumcision is nothing, nor uncircumcision but a new creature, *Gal. 6. 15.* Thou mayst enjoy Scripture, and Sabbaths, and Sacraments, and many seasons of grace, and hell at last. Nay the higher thy exaltation (in regard of these priviledges) if thou diest unconverted, the greater thy condemnation will be. None go to such Chambers of utter darkness, as they that are lighted thither with the torches of Ordinances. Heathen will keep holy day in hell, in comparison of those that are now lifted up to heaven and perish. If the sweetest wine make such sharp vinegar, and the cold lead when melted be so hot and scalding, how pure and weighty will that wrath be which shall

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be extracted out of abused love and mercy. Grace is the sweetest friend, but the bitterest enemy. If thou waste the riches of grace, God will recover out of thee riches of glory. Thy performances also can be no infallible evidence of thy good estate. The Pharisees prayed, fasted, did (many of them) abound in outward acts of charity, righteousness and holiness (which are commanded by God, and must be minded by all that will be saved) and yet Christ telleth us expressly, *That except our righteousness exceed the righteousness of the Scribes and Pharisees, we shall in no wise enter into the kingdom of heaven*, Mat. 5. 20. There was in them, as in the young man, one thing wanting, and that was the regeneration of their nature, the actual predominancy of the interest of God and Christ in their hearts above all interest of the flesh and world. I beseech thee therefore make sure of the new birth, without which it is impossible for thee to escape the second death. I have in the third use of this Treatise endeavoured to awaken thee to, and to direct thee about this great work, as in the first use I have discovered the unspeakable endless misery of them that dye before it be done. Those which ha

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the *Sudor Anglicus* or sweating sickness, dyed assuredly if suffered to sleep; those were their best friends that kept them waking, though they (possibly) had little thank for it. It may be thou mayst think I am too sharpe; but truly the wound is deep, dangerous, yea deadly, and therefore though I put thee to pain by lancing it, I am forced to it, otherwise thou wilt not be cured. Sin had hell, and holiness and sanctification are other manner of things then the sleepy world dreameth of.

The Lord give thee an heart to obey his counsel in order to thy conversion, and then I am sure thou wilt have cause to give him thanks that I would not let thee sleep quietly upon a bed that was in a flame, nor in an condition that was next door to infinite misery and eternal desperation.

Thirdly, exalt godliness in thy family. If once Christ be chief in thy heart, I am confident he will to thy utmost power be so in thy house; that thou art really, which thou art relatively. Labor that thy children and servants may know and serve God! Dwell with thy wife as a man of knowledge, as heirs together of the grace of life; that your prayers be not hindered. 1 Pet. 3. 7.

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Bring up thy children in the nurture and admonition of the Lord, *Eph. 6:4*. Teach thy servants their duty to God and their own souls. Consider these are the laws of the righteous God; and ere long when thou shalt leave all the dying and lying vanities of this world, thou must give an account in the other world, how thou hast obeyed them. God hath committed a great trust to thee, even the charge of the souls of all in thy family; and doth not thine heart tremble to think of soul-blood, of soul-murder! I assure thee thou mayst be as truly and really guilty of their deaths and damnations by starving them as by poisoning them. I mean by not instructing, chateauizing, and princippling them in the things of God, by not praying with them, and overseeing that they mind the worship of God, as in making them drunk, and teaching them to steal and swear.

For thy children, Dost thou not know that they are born children of wrath, and heirs of hell? and canst thou be quiet till thou seest in them some signs and hopes of regeneration, an interest in Christ, and thereby a right to heaven? When thou readest of *Herod*, how he murdered poor children

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children, thou condemnest him; thou thinkest  
Ah hard-hearted *Herod*! But dost not thou do  
ten thousand times worse, in murdering the  
souls and bodies of thy dear children for e-  
ver? Ah hard-hearted, ah bloody fa-  
ther! *Herod* was a man of bowels, a merci-  
ful man to thee. Is it any wonder to hear  
(saith one) of that ship sunk, or dash't upon  
a rock, that was put to sea without card or  
compass? nor is it a wonder to hear of chil-  
dren sinking in perdition, who are thrust  
into the world, which is a sea of tempta-  
tions, without any knowledge of God and  
their duty. One would think every time  
thou readest and hearest of the extremity  
and eternity of hells torments, of the mul-  
titudes that must undergo them, of the  
few even of those within the visible Church  
that shall be saved, and of the difficulty of  
obtaining salvation, that thy loyns should  
tremble, and thy joynts smite together;  
that thy head, yea heart should ake for fear  
any of thy dear children should be among  
those many that must drink that cup of the  
Lords pure wrath; & that thou shouldst be  
restless night and day in wrastring with God,  
and instructing them, in using all means to  
prevent their endless ruine; surely if thou  
hadst



hadst a spark of true love to thy children, thus it would be with thee.

And for thy servants, unless thou art careful, that they serve the Lord, they are but little beholden to thee for thy service; thou givest them (possibly) food and outward things convenient, but dost thou not do as much for thy cattel? And is it thinkest thou, enough to do no more for those souls which must live in unspeakable pain or pleasure for ever, then for thy beasts? If he that provideth not for the bodies of his family, be worse then an Infidel, *1 Tim. 5. 8.* surely he that provideth not for their souls, is kin to a devil; say not, they are stubborn and will not be taught. Hast not thou power in thy hands either to teach them, or turn them out of doors? Let none serve thee that will not serve God. Thou wilt not keep a servant that knoweth not how to do thy work, at least if he will not learn, and then follow it with diligence; Now let thy conscience be judge; Is not Gods work (the pleasing and glorifying his infinite majesty) of far greater concernment than thy greatest and weightest work? and darest thou keep one that neither knoweth how to do it, nor will learn? Follow the  
man

man after Gods own heart, Ps. 101. 2. 9. I will  
walk within my house with a perfect heart :  
mine eyes shall be upon the faithful in the  
land that they may dwell with me ; he that  
walketh in a perfect way, he shall serve me. It  
is said of Constantine ( that in this he was  
truely great ) that he would have his whole  
Court gathered together, and cause the  
Scriptures to be read to them, and instru-  
ction to be given them from the Word of  
God.

Besides, if thou didst but regard thy own  
temporal good, thou wouldst instruct thy  
servants and children in spiritual things; for  
they that are unfaithful to their Master and  
father in heaven, will be unfaithful to their  
master and father on earth. They that  
make no conscience of their duty to God,  
but rob him of his service and worship, will  
never make conscience of their duty to  
thee, but if they have opportunity, will  
rob thee of thy time, service, and goods.

Be sure that thou performe family duties,  
as praying, reading, and the like, morning  
and evening; do not serve the flesh and the  
world all day, and then put God off with a  
few cold sleepy petitions at night; the com-  
mand is, Pray continually, 1 Thess. 5. 17.

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Daniel was at it three times a day, *Dan. 6. 10.*  
David seven times a day, *Psal. 119. 164.*  
Gods mercies are renewed on thee every morning, and should not thy prayers and praises be renewed every morning? Doth not the preservation of thy family every night, deserve family acknowledgement in the morning? Wearisome nights are appointed to others; the beds of others prove their graves, thou and thine might have awoken in hell; doth this distinguishing mercy deserve no thanks? Is not thy family every day lyable to many dangers, both bodily and spiritual? doth it not need pitying, sanctifying, pardoning, directing, preventing mercy every day, nay every moment? and is not all this worth a prayer? Upon no account neglect the offering up of these morning and evening sacrifices; let thy prayers and of the rest in the family come up before the Lord in the morning like incense, and the lifting up of thine hands at night as an evening sacrifice.

Do not say as sometimes I have heard of thee, that thou canst not spare time for these duties, thy family is great, and thou canst not get them altogether, thy business is great, and a little time spent this way,

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way, may wrong thee; I answer thee, Canst thou get all thy family together twice a day to set meals for their bodies, and canst thou not get them together twice a day for set meals (family duties) for their souls?

2. What greater or weightier business canst thou have, then the working out the salvation of thy own, and the souls committed to thy charge? are not the most important affairs thou canst possibly deal about, but toys and trifles to this? 3. Was not *David's* family greater then thine, and his occasions weightier? and yet he could find time (though a King) for family duties, *Psal.* 101.9. He and his Queen did both instruct their child in the things of God, *1 Chron.* 28.9. *Pro.* 4.3. to 10. *Pro.* 31. If thou art poor, and saist thou art to provide for thy family, see an answer to that in this book, pag. 187. 188. 189. Though God will give you both another manner of answer to your foolish pretences, when ye appear at the judgement seat of Christ.

Have a special care also of the sanctification of the Lords day in thy family; remember the living God commandeth thee, that thou, thy son, thy daughter, thy man-servant, and thy maid-servant, and all with-

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within thy gate keep that day holy. Do not make the sins of others thine by thy pattern or permission; let not that queen of days be deflowered or prophaned by idleness, earthly thoughts, words, or actions; spend the whole time which thou sparest from the publike Ordinances, in secret and private duties, as praying, reading, singing, chatechising, taking an account of thy children and servants, what they know of the mysteries of Christ, and particularly what they have learned that day. Esteem it a special priviledge, a great mercy, that thou and thine may upon that day sequester your selves wholly from worldly employments, and enjoy communion with the blessed God in the means of grace. This I shall be bold to tell thee, that Religion and the service of the most high God in thy family, dependeth much, yea very much upon thy observation of the Lords day; thou mayst expect its increase or decrease according to thy sanctification or prophanation of it. In the Primitive times when the question was *Servasti Dominicum?* the answer was, *Christianus sum, omittere non possum.* Thou pretendest to be a Christian, make conscience of every minute of that day of Christ. Be  
sure



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sure that thou and as many of thy family as can possibly be spared, attend with all diligence and reverence at the publike place of worship; there God receiveth the greatest praises, and there he bestoweth the choicest mercies. O blessed are they that dwell in his house, blessed are they that wait at Wisdoms gates, that watch at the posts of her doors, *Prov. 8.* In all things shew thy self a pattern to them that are under thy care and charge; the people committed to thy government, will sooner imitate thy doings, then obey thy sayings. Sin cometh in at first by propagation, but is increased exceedingly by imitation; thou that hast thy children and servants following thee either to heaven or to hel, hast need choose a right path, even the narrow way that leadeth to life. Weigh thy words, considering that they will learn thy language; avoid those sinful expressions of Faith and Troth (let your yea be yea, and your nay nay; for whatsoever is more is evil) of repeating others oathes, of speaking irreverently of the great God and his word, of wishing evil on any man; for the command is, *Bless them that curse*, *Mat. 5. 44.* let no evil communication proceed out of thy lips,

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but let thy speech be seasoned with grace, that it may administer good, and be exemplary to the hearers. Look well to thy works, that they be agreeable to the word of God. In thy Religious performances especially manifest all reverence, fervency, & seriousness, that thy children and servants may see that thou art in earnest about soul-affairs; about eternity-concernments; thou little knowest how profitable such a pattern may be unto them. Do thy utmost, use all means commanded thee to save thy self and them that dwell with thee. Be confident that shortly Christ will say to thee as *Eliab* to *David*, With whom hast thou left those few sheep in the wilderness? What is become of the children and servants which I intrusted thee with? will it be enough thinkest thou for thee then to answer, Lord, For my children, I brought them up without any charge to the Parish; or Lord, I bred them Gentlemen; or I put them out to trades, or I left them competent estates. And for my servants, I paid them their wages, gave them their meat and drink, according to my agreement with them. When Christ shall reply (Man) what is become of their souls which I created capable of the im-

immediate fruition of my self, which I redeemed with my precious blood: what shame will then cover thy face, and what horror fill thy heart, when the blood of their souls shall be required of thee! Q therefore let *Joshuas* practice and resolution be thine, That thou and thy house will serve the Lord, *Josh. 24. 15.*

Fourthly, Make Religion and the worshipping and glorifying the great God the great business of thy whole life. Improve all thy time, power, estate, interests, and talents whatsoever to the utmost, for the honor of God, and thine own everlasting good. Look on thy self as created, preserved, supplied with nightly, daily, hourly mercies (not for the service of thy flesh, no, that end were mean and low, but) that thou mightest be enabled unto and encouraged in the service of the glorious God;

Surely saith that noble Lord *Du Plessis*, If all the world were made for man, then man was made for more then the world. All the favors thou enjoyest are but baits laid by God to catch thy soul; as they come all from him, so let them be improved all for him. It is godliness alone that will hold out when thou comest to the greatest hard-

In the  
epistle  
before *Pe-  
ritas Chri-  
stia. Relig.*



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hardships at the day of affliction and the hour of thy dissolution. The good man and his godliness are like *Saul* and *Jonathan*, lovely in their lives, and in their deaths they are not divided, therefore exercise thy self unto godliness. It may be, thou art one to whom God hath given much in the world; I must tell thee that much will be required of thee; the greater thy receipts are, the greater thy returns must be, and the larger thy disbursements for God; make to thy self friends of the Mammon of unrighteousness, that when that faileth, thou maist be received into the Celestial habitation. The way to get that which thou canst not part with, is by charity to part with that which thou canst not keep. Thou canst not carry thy bags to heaven; it is good to take bills of exchange from the poor, whereby thou maist receive there what thou couldst not carry thither; *Laudent te esurientium viscera, non rutilantium opulenta convivia*, saith *Hierom.* It is storied of *Alexander*, that having given away almost all he had, one of his friends asked him where his treasure was; he answered, pointing to the poor, *In serinio*, in his chest. He asked him what he had left for

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for himself; *Alexander* answers, *spem in aje-  
rum*. Let thy charity especially relate to  
the souls of people. What were it for  
thee to maintain four or six poor children at  
School, whereby they may come to read,  
and learn to know the way to life? Doth  
it not grieve thee to understand the gross  
ignorance of many! and what do they tell  
us (when we reprove them for it) that they  
be not book learned; they could never  
read! What were it for thee that hast (pos-  
sibly) severall hundreds *per annum*, to give  
twenty pound a year this way? I tell thee  
that God expecteth more than this for his  
service; and I am confident thou maist have  
more comfort in such acts of soul-charity,  
than in ten times the value bestowed on the  
world and the flesh. I am sure God keepeth  
an exact account how thou employest thy  
revenues; and think of it again and again,  
what thou wilt do in such an hour, when  
thou shalt stand naked at the judgement seat  
of Christ, and all thy receipts and disburse-  
ments shall be declared and mentioned be-  
fore the Lord, Angels, and Men; when *Im-  
primis* Pride cometh with her Tailors long  
bill of so many thousands for new fashions,  
foolish fancies, or gaudy attire for thee or  
thine,

*The Epistle to the Reader.*

thine, when the poor members of Christ were ready to perish with nakedness. *Item*, Gluttony or drunkenness, or luxury, so many thousands. *Item*, So many hundreds for Hawks or Hounds, or gaming. *Item*, so many hundreds for idle needles expences. *Item*, for propagating the gospel, relieving the poor, exalting the interest of Christ, so many pounds, or onely some few scraps, which the Knight or Esquire, or Gentleman could spare after he had made full provision for the flesh, to fulfill the lusts thereof. Believe it, thou wilt wish then, thou hadst done more for God and his interest, and less for the flesh. It was a wise speech of *Licon* the Philosopher (when a wealthy Merchant bragd to him of the multitudes of his ships and furniture for sea, how he was able to trade into all parts) I esteeme not that to be felicitie which hangs upon ropes and cables. Sure I am thy wealth hath wings, and will within a few daies take an eternal flight from thee; the way to make the best of it, is not to lay it up, but to lay it out as may be most for the glory of God

Whoever thou art, whether poor or rich, make an absolute dedication of thy self and thy

thy all unto Christ, if thou wouldst attain salvation by Christ. . He that cannot live of himself, must not live to himself; for if he doth, he dieth eternallie, he loseth himself for ever. If heaven might be had upon mens cursed terms of liberty for their lusts, Christ would have customers enough; but he that bought the purchase is fittest to set the price;

Reader, I set before thee in this Treatise Life and Death, Heaven and Hell; if thou art a true *Isaac*, and hast a spiritual appetite, I dare promise thee such savoury meat as thy soul loveth; but if *Gallio*-like, thou carest for none of these things, or as the two tribes and an half, desirest thy portion on this side the land of *Canaan*; If as *Spir* thou wilt put thy relations and possessions, honor and pleasure, and outward good things in one scale; and God, and Christ, and Heaven in the other; and then choose the former, and refuse the latter; I hope I shall never envy thy happiness, nor desire to eat of thy dainties, or drink of thy cup, but pray that the Lord would have mercy on the; onely let me tell thee; if thou  
c wouldst

wouldst avoid the unconceivable endless misery of the damned; if thou wouldst attain the eternal matchless felicity of the saved: If thou wouldst have all thy former rebellions blotted out through the blood of the Son; If thou wouldst have thy person reconciled to the Father; If thou wouldst have God in Christ to stand by thee, when none of thy friends or comforts shall own thee; if thou wouldst appear at the dreadful Bar of Christ with comfort, when thousands and millions shall weep and wail: If thou wouldst not have me, nor this book to be a witness against thee before the Lord, Angels and men: then turn from sin speedily, cleave to thy Saviour unfainedly, give up thy self to all the commands of Christ unreservedly, *To day if thou wilt hear his voice, harden not thy heart, lest he swear in his wrath, that thou shalt never enter into his rest, Heb. 3.*

Reader I shall detain thee but a little longer in the porch, onely to give thee a brief account of this ensuing tractate; Though I confess I never liked large Apologies for any publications; for if mens books are like to be



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serviceable to the honor of the infinite God, and the welfare of the souls of men, small a Apology will serve; if they are not, why do they trouble the world with them? It is not all the image and description, which their excuses can put on them, shall ever make them square coin with me. I was called to preach a Sermon at Borden in Kent, Octob. 7, 1658. at the Funeral of a grave Religious Gentlewoman (one that (as I am informed) was a tender mother of her children, and a dutiful daughter to the Father of Spirits) Mistris Beresford, wife of Master Michael Beresford, a learned godly Minister of the Lord Jesus Christ, who had a good report of men (that feared God and knew the truth it self; He was minister of the abovenamed Parish above thirty years.

It was after the preaching of it, requested to publish it, and promised that a considerable number should be freely sold in several families, whereby through the blessing of God, some poor souls

## *The Epistle to the Reader.*

souls might be turned from darkness unto light; and from the power of Satan unto God. Before I had prepared this Sermon for the Presse, I was intreated to enlarge it into a Treatise. All which desires I was willing to satisfie, partly out of the great respect I did bear to one especially that earnestly begged it, but chiefly out of the weak desire I had to be instrumental for the conversion of the souls of them to whom the Sermon was preached, and of the Parish which the Lord had committed to my charge. I considered with my self that by reason of my sickly and infirm body, I was not likely to continue long with this people, to which the providence of God did at first joyn me, and from which far greater things could never divorce me, and therefore it might not be needful to leave them some testimony of my fained desires of their eternal welfare. Who knoweth what this mean purpose may do, if the divine power please to accompany it? Possibly out of this that is here sown, when the husbandman is dead, an harvest may be reaped.

\* Mr. John  
Beverford  
Citizen &  
Apothecary,  
onethat  
feareth the  
Lord above  
many.

---

*The Epistle to the Reader.*

---

ed of glory to God and good to souls.  
Reader, If thou gain any spiritual profit by it, let God have the praise, and let him be remembered in thy prayers, who is

*Thy Servant for*

Febr. 22.

165<sup>8</sup>/<sub>9</sub>.

*Christs sake,*

George Swinnocke.

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The servant for

Christ's sake

George Swinnocke

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## Phil. I. 21

*For to me to live, is Christ, and to dye  
is gain.*



This is a memorable observation  
of that Christian Heathen,  
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*Vivere to-  
ta vita di-  
scendum  
est, et quod  
magis for-  
tasse mira-  
beris, tota  
vitae discen-  
dum est  
mori. Seneca,  
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dum est  
mori. Seneca,  
ad Paulina,  
Cap. 7.*

on appeareth above all Religions in the world. None enjoyneth such pious precepts, none subjoyneth such precious promises, none sets the soul about so noble a work, none satisfieth it with such an ample reward.

1. The scope of the Apostle in this Epistle, is first to confirm the *Philippians* in the faith of Christ, against the scandal of the Crosse;
2. And secondly to exhort them to such godliness as might be answerable to the Gospel.

In this first Chapter, *Paul* encourageth them greatly to be constant in Christianity.

1. From the nature of God, who never doth his works by halves, but performeth what he promiseth, and perfecteth what he beginneth, *ver. 6.*

2. From his own prayer, which was for their increase, and perseverance in grace, and that inoffensively to Gods glory, *verse 9. 10.*

3. From the happy fruits of his sufferings for the faith. The Rod wherewith he was scourged like *Aarons* Rod blossomed. First, The Gospel was the more propagated, *verse 12.* The more the Husbandmen were dispersed, the more the seed of the Word was scattered;

scattered; and the deeper the ground was ploughed, it took the better root, and brought forth the greater fruit. Secondly, The Ministers of the Gospel were the more emboldned, *ver. 14.* True zeal like the fire, burns hottest in the coldest season: and sincerity like the stars, though it may be hid in a warme day, yet it will be sure to shew it self in a frosty night. Thirdly, *Paul* himself should be much advantaged; *verse. 19.* which latter he amplifieth by acquainting them with the reason of that hope; namely the assistance of the Spirit of Christ, *verse 19.* and the assurance God had wrought in him; from his experience of what God had done for him, that his Saviour should be honoured, and his salvation furthered, both by his life and death, *ver. 20. 21.*

*Eveniunt  
mihius mi  
bi sunt salu  
taria.*

*Trem. in  
Phil. 1. 19.*

The Text considered relatively, contains the ground why the *Philippians* should not be troubled so much at *Pauls* trials. For to me *live is Christ, and to dye is gain*, i. e. If I be a gainer in all conditions, why should you be discouraged by my afflictions? If sufferings advantage the Pastor, why should they dishearten the people? The children may well enjoy a calm in their spirits, when their spiritual Father is safe, nay, a gainer in the greatest storme.

Take the words absolutely, and they include first, the character of a Christian while he liveth, *To me to live is Christ*; and secondly, the comfort of a Christian when he dyeth, *and to die is gain*. Or you may take notice of the piety of a Saint in life; *To me to live is Christ*; and his profit by death, *to dye is gain*.

For the meaning of the words.

*To me*, To me who am the mark at which hell and the world shoot their arrowes of persecution; To me whose life hath been a ring of miseries ever since my conversion; To me who am set to undergo both mens and devils opposition: yet to me there are spiritual and inward consolations. *For to me to live is Christ*.

*To me to live is Christ*. To me who am in Christ, *to me to live is Christ*. I live not only the life of nature, but I live also the life of grace; I have not only a being from Christ as a man, but likewise a well-being in Christ as a Christian; as I did receive my life from Christ, so I do improve my life for Christ; his honour is my utmost desire, and my greatest endeavour.

Id est  
per  
Nam mihi  
vivere  
christus est,  
i.e. Tota  
mea vita ad  
hoc ordina-  
ta est ut per  
meum mi-  
nisterium  
perque me-  
am vocati-

onem verbis & factis promoveam pro mea virili regnum Christi. An non hoc  
res bona & cuique fidei optanda? Zanch. in loc.

And to die is gain, i. e. I having had no other object, no employment but Christ and his service in my life, shall certainly have an eternal advancement at my death. Or Christ is my life here by grace, and hereafter by glory; He is both the Authour and the end of my life; I live for him, I live to him, I live in him, I live by him, and if I be put to death, that shall no way endamage me, but rather bring me great advantage, in regard that thereby I shall gain heaven for earth, an happy eternal life for this miserable mortal life. So our larger Annotations sense it. *a.* Some indeed read the words, Christ is my gain both in life and death, and therefore the Apostle was little troubled at, but rather indifferent to all conditions. There is a certain truth in this Exposition, though *b. Piscator* will by no means grant it to be the mind of the Spirit in this place.

In the words you may see the sign of a Saint; *to him to live is Christ*, and his fellowship; *to him to die is gain*; his holy description in the former, his happy condition in the latter.

The Text being thus explained, affordeth this truth taking both parts of it together,

το α' π' ο  
θαρε'ν  
κ'ε'ρ'θ'ε  
Diodate  
to this  
purpose.  
a. Atqui  
Christus in  
utroque  
membro  
subjectum  
esse debet  
Christus in  
sa in vita;  
Christus  
lucrum in  
morte, Cal.  
in loc.  
Mibi enim  
est Christus  
& in vita,  
& in mor-  
te lumen.  
Be'z.  
b. Sic bac-  
terius is  
non cohae-  
bit ut v. glo-  
cum prece-  
dente, quod  
tamen  
postulat  
coniunctio  
gratiae; nam  
tunc est glo-  
ria Christi;  
aliud scilicet  
Pauli. Pis-  
cat. in loc.



*Doctrine.*

That such as have Christ for their life, shall have gain by their death.

He that liveth in Christ on earth, shall live with Christ in heaven.

Where the soul hath the seed of holiness, it shall reap an harvest of happiness.

The Apostle when he summeth up the estate of a believer, counteth death as a part of his riches. Whether *Paul*, or *Apollo*, or *Cephas*, or the world, or life, or death, all are yours, *1 Cor. 3. 22* and ye are Christs; he that can say I am Christs, may as truly say, Death is mine; If thou canst say, I am Christs servant, I am Christs Subject, thou mayest say, Death will be my preferment, death will be my advancement.

For the Explication of this doctrine, I shall shew first, what is meant by that phrase, *to me to live is Christ*; and secondly, wherein it will appear that death to such a man is gain.

Four things in the phrase, *To me to live is Christ.*

For the former, *To me to live is Christ*, may imply these four things.

I. Christ is the principle of my life. All living creatures have an inward principle by which they live, and according to which they act. Plants have a principle of vegetation, beasts

beasts have a principle of sense, men have a principle of reason, and their lives are different, answerable to their different principles. But a Christian hath an higher principle (that is, Christ dwelling in his heart by faith, *Ephes. 3. 17.*) and thence it is that he lives an higher life. As the body liveth by its union with the soul, so the Christian liveth by his union with Jesus Christ; Christ is the fountaine and spring of his life, the soul of his soul, and the life of his life. *I live* saith the Apostle, *Gal. 2. 20.* yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Sonne of God.

*Ad vitam spiritua-  
lem quod  
attinet,  
certum est  
ad nos deri-  
vari exigu-  
os quos-  
dam rivu-  
los, ipsum  
autem fon-  
tem in  
Christo la-  
tere. Da-  
ven. in  
Col. 3. 3.*

As the branches, they live, but it is by the root, they derive sap from it, and so live by it: So the believer, he liveth spiritual-ly, but it is by Christ, he deriveth the sap of grace from this true Vine, and so liveth by him.

The water in the Rivers doth not more de-pend upon the Ocean, nor the light in the air upon the Sun, than the life of a Christian de-pendeth on Jesus Christ. And therefore the Holy Ghost telleth us, *He that hath the Son, hath life; and he that hath not the Son, hath not life.* *1 Joh. 5. 12.*

I have sometime read, that the Lioness bringeth forth her whelps dead, till after some time the lion roareth aloud, and then they live. This is certain, every man and woman is born dead; dead to God, dead in sins and trespasses, till this lion of the tribe of *Judah* uttereth his voice; then they arise from the dead, and Christ giveth them life. When the soul (like the body of *Lazarus*) hath been dead so long that it stinketh and is unsavory, when it hath been many dayes, nay many years rotting in the grave of corruption, then if Jesus Christ calleth effectually, *Lazarus*, come forth, sinner come forth of thy carnal unregenerate estate: then, and not till then the soul heareth the voice of the Son of God, and liveth.

Grace is of a divine birth: *Joh. 3. 3* it is the seed of God; *1 Joh. 3. 9.* an unction from the holy One; *1 Joh. 2. 27.* called dew, which is of a celestial extraction; *Psal. 110. 3.* and light: *1 Joh. 1. 7.* the fountain of water is in the earth, but the fountain of light is in the Heavens.

*Non nascimur, sed renascimur christiani.* The web of godlinesse was never spun out of mans own bowels: As none can see the Sun but by its own light: so none can with an eye of faith see the Sun of righteousness, but by the light of grace derived from him.

*We are his workmanship*, saith the Apostle, created in Jesus Christ, unto good works: *His workmanship*, not only in our natural capacity, as men, as creatures; and in our civil capacity, as rich or poor, high or low; but also in our spiritual capacity, as Christians, as new creatures.

Secondly, *To me to live is Christ*; i.e. Christ is the pattern of my life; my life is not onely from him, but according to him; Christ is the rule according to which I walk; the copy after which I write: As sin and disobedience is a resemblance of the first; so grace and holinesse is a resemblance of the second *Adam*.

True christianity consisteth in nothing but our conformity to, and imitation of Jesus Christ: And indeed, as the child in generation receiveth from the parent member for member, part for part, and the paper from the press, word for word, letter for letter, and the wax from the seal, figure for figure: So in regeneration Christ is formed in the soul and it receiveth (according to its proportion) grace for grace.

One end of Christs incarnation and life in the flesh, was to set an exact pattern for our lives in the spirit; He left us an example, that we

*Sanctitas  
dictur per  
quam mon  
seipsum et  
nos altum  
applicat  
Deo. Sothe  
School-  
ne.*

we shoeld follow his steps, 1 Pet. 2.21. *All the actions of Christ are instructions to a Christian:* His actions were either moral or mediatory; In both the Christian imitates him: In the former, doing as he did, exercising the same graces, performing the same duties, resisting the same temptations, forbearing the same corruptions: In the latter by similitude, dying to sin, as he died for sin; rising to a spiritual life, as he rose again to a natural life. None indeed can parallel the life of Christ, but every new creature imitateth Christ in his life; *he walketh as Christ walked*, 1 Joh. 2.6. The same mind is in all the Saints (so far as they are regenerated) that was in Christ, the same will, the same affections; they love what he loveth; they loath what he loatheth; what pleaseth him, pleaseth them; what grieveth his spirit, grieveth their spirits: As the wicked are like their father the Devil; unholy, as he is unholy; so the children of Christ are like their everlasting Father; holy as he is holy; onely with this difference, in Christ there is a fullness, in them a measure; in Christ pureness, in them a mixture.

Thirdly, *To me to live is Christ, i.e.* Christ is the comfort of my life; though I have many crosses, yet I have Christ for my comfort:

He



He is the comfort of my life, and the life of all my comforts. All my joyes come in at this door, all my contentments come swimming in this stream.

*Riscator* observeth that the consolation of *Israel* is the Periphrasis of Jesus Christ, *Luk.* 2. 25. Because all the consolation of a true *Israelite* (as *Jacobs* in *Benjamin*) is bound up in Christ; if he be gone, the soul goeth down to the grave with sorrow. As all the candles in a Country cannot make a day; no, it must be the rising of the Sun that must do it: So all the health, wealth, honours, pleasures, relations, possessions, nay the greatest confluence of comforts, that the whole Creation affordeth, cannot make a day of light and gladnesse in the heart of a believer; no, it must be the rising of this Sun of Righteousnesse. The light of his countenance causeth more joy than all the corn and wine, and oyl of this world can. He saith as *Luther*, Christ liveth, or otherwise I would not desire to live one moment. Or as that Noble *Marquesse* of *Vico*, Their mony perish with them, that think all the wealth in the world worth one hours Communion with Jesus Christ.

His comfort ebbeth and floweth as Christ

manifesteth himself to him, or with-draweth himself from him; like the Mary-gold, he openeth and shutteth with the rising and setting of this Sun. When the Bridegroom is taken away, the children of the Bride-Chamber mourn; the voice of the true Dove is ever doleful in the absence of her Mate; many a long look hath this gracious soul after its absented Saviour; many a time doth it sigh out ( for lovers hours are full of eternity; ) Why is his Chariot so long a coming? why tarry the wheels of his Chariot? *Make haste my beloved, and be thou like the Hart and Roe upon the Mountain of spices; It like Zacheus, climbs up into the Sycamore-tree of the Ordinances, that it may have a sight of its beloved; for it heareth that he useth to passe that way; and when it spieth him afar off (for love is quick-sighted) coming towards it, hearken how the soul calleth aloud to faith, to lift up the gates, to lift open the everlasting doors, that the King of glory may enter in; Desire like Joseph makes ready its Chariot to go forth to meet this God of Jacob; and when he draweth nigh, it cometh down hastily, and receiveth him joyfully; it cryeth out ( with the \* Martyr ) in a flame of love, He is come, He is come; Now like Mary it closeth*

closeth with him, cleaveth to him, clingeth  
and elaspeth about him, and thinketh it can  
never have enough of him, or be near enough  
to him. Who can expresse the wel-come  
which this pious Soul giveth him? what  
warmed affection it hath to him; what com-  
placency and delight it hath in him; what  
enlarged egress of spirit it hath after him; if  
the wise men were so glad when they saw the  
star that led to him; how glad is this soul in  
seeing this Sun? if the babe in the wombe of  
*Elizabeth* sprang for joy, when the Mother  
of the Lord came to her; how doth the heart  
of this Christian spring with joy when the  
Lord of that Mother comes to it? and out of  
the abundance of the heart the mouth speak-  
eth, Dearest Jesus why camest thou no soo-  
ner? why tarriest thou no longer? Sweetest Sa-  
viour, why should this meeting ever ever part?  
*Be thou like a bundle of myrrh lodging all night  
betwixt my breasts;* yet be not like a wayfaring  
man to tarry with me but for a night, but do  
thou abide in me, and dwell with me for e-  
ver: Good Lord, how good is it to be here!  
O how blessed are they that dwell in thy  
house! they ever (and not without infinite  
cause) praise thee. Lord, grant me this hap-  
pinesse, what ever thou deniest me, that my  
heart

heart may be thine everlasting home. Ah, what an holy emulation hath this Saint at the spirits above, that they should have so much and he so little; that they should drink full draughts out of the Rivers of pleasures, and he can only taste God to be gracious. Ah, what an heavenly vexation hath he at the necessities of his body and family here below, that they must call him away, and hinder his Communion with his beloved! O how willingly would this soul be separated from its dearest Wife, that it might more nearly be conjoynd to its dearer Husband. Surely such a soul would with chearfulnesse die in these embraces of Christ, breathing out with *Austin*, Lord, since no man can see thee and live, O let me die, that I may see thee.

This indeed is the fore-taste of the Saints future happinesse, their morning of glory, the Suburbs of the new *Jerusalem*, the first fruits of their great and eternal harvest, the joy that strangers intermeddle not with, *Prov.* 14. 10. It may better be conceived and felt, then described or exprest; and therefore is most fitly by the Apostle called *joy unspeakable and glorious*, 1 *Pet.* 1. 8. Thus Christ is the comfort of a Christian.

Fourthly,

Aug. on  
those  
words.  
Historia  
Domine  
te vide.

Verba non  
valent ex-  
primere,  
experimen-  
opus est.

Fourthly, *To me to live is Christ*, that is, Christ is the end of my life; Christ is both the Authour and the end of my life; as my life is from Christ, so my life is for Christ; the great care of the Apostle, was to magnifie Christ both by his life and death, *Phil. 1. 20.*

\* All the gain I aim at, both in life and death, is Christ, namely to glorifie him by my service.

\* Large Annot.

According to the principles of a man, such are his ends; He that acteth from self, acteth for self: That obedience which ariseth from the creature, will be terminated in the creature. *Solomon* saith, *Eccles. 1. 7.* All the Rivers run into the Sea; unto the place from whence the rivers came, thither they return again; so the life of a Christian coming from Christ, must necessarily tend to Christ. A sincere Saint doth not like the hypocrite, look asquint at self-applause, self-profit, and such beggarly ends, but his eyes look straight on at the glory of Jesus Christ. If Christ be glorified, though he be disgraced, he is satisfied; when Christ hath honoured the soul by giving it grace, the soul honoureth Christ by giving him glory. Grace is the most curious work, and therefore no wonder if it be for the credit of the Workman, *Trees beare fruit*

*Operari sequatur esse.*

for



for the owner, Cant. 4.16. Of him and through him are all things, therefore to him be glory for ever and ever, Rom. 11.36.

It is confessed the flesh will propound other ends, but the Spirit carrieth the vote. As some write of the heavenly Orbes, that they have a proper motion of their own, different from the motion of the *Primum Mobile*, yet in obedience to this first mover, they follow its motion; thus it is with the unregenerate part of a man, it hath proper ends of its own, pride, and flesh-pleasing, and the like, contrary to the ends of the spirit, but in obedience to the regenerate part, the Christian leaveth the former ends, and follows the ends of the latter.

Bonum est  
mibi, si  
Deus me  
pro cli-  
pro digni-  
tar. Bern.

The honour of Christ is exceeding dear to a true Christian: It is dearer then his name. Lord, saith a Father, use me for thy shield to keep off those wounds of dishonour which would fall on thy majesty. Let the reproaches wherewith they would reproach thee, fall upon me: And *Luther* is called a Devil, saith *Luther*, in an Epistle to *Spalatinus*; but be it so, so long as Christ is magnified, I am well apaid, nay the honour of Christ is dearer than life to a believer. *Paul*, as one saith of him, stood a tip-toe to see which way he might glorifie Christ most, whether by life or death.

Propter  
Satan est  
Lutherus,  
sed vivit  
& regnat  
Christus.  
Amen.

Neither

Neither count I my life dear unto me, so I may finish the Ministry I have received of the Lord Jesus, *Act. 20 and 24.*

I come now to the second thing promised, and that is, to manifest wherein the christian that hath Christ for the principle, pattern, comfort, and end of his life, shall be a gainer by death. And truly, Reader, in speaking of this gain I shall acknowledge my self at a losse; though my tongue were as the pen of a ready writer, it could never expresse it, and if my pen were as the tongue of a ready speaker, it could never describe it. The land of *Canaan*, notwithstanding all the helps we have, is still for the most part *terra incognita*, an unknown land. The sights there, are light inaccessible, as to mortal eyes, *1 Tim. 6. 16.* and the sounds there, are words not audible, as to mortal eares, *2 Cor. 12. 4.* words which may not or cannot be uttered, or both.

One being asked, what God was; answered, that he must be God himself, before he could know God fully. I am sure it is requisite, that that Christian should be in heaven first, who would know heaven fully. Fame, which in other things is too free and prodigal, in this is too sparing and penurious, and that in so great a degree, that

A<sup>o</sup> p<sup>o</sup>nta  
p<sup>o</sup>ματα,  
i.e. quod  
sando ex-  
plicari a  
quopiam  
homine non  
potest.  
Beza &  
I rasmi. ita  
co ponunt

Reader, after thou hast heard it set forth by the holiest heavenliest man alive, though of the greatest capacity and oratory, yet if ever thou gettest thither, thou wilt finde cause to speak, as the Queen of Sheba did in another case, 1 Kings 10, 6, 7. It was a true report that I heard in mine own land of thy glory and thine excellency. Howbeit I believed not the words, until I came, and mine eyes had seen it; and behold the half was not told me: the delight and happiness exceedeth the same which I heard. There it is indeed that God doth more for the believer then he is able to ask or think. As the losse of the damned will be beyond the most melancholy mans fear: so the gain of the saved will be above the strongest Christians faith. The eye of a man may see much good, the ear of a man may hear more, the heart of a man may conceive most of all; but yet neither hath eye seen, nor ear heard, nor can it enter into the heart of man to conceive what God hath prepared for them that love him, 1 Cor. 2. 9. They which have written most of this subject, might have added at the end of their books (as in other Treatises some have done) *Desiderantur nonnulla, or plurima de*

*sum*; More is desired, or more is wanting.

*Reader*, I shall speak to this subject; but briefly: Set the Holy Land before thee, (as it is in a Map in a little room, yet by what I shall speak in this place, and in the the last use, (as the spies by the clusters of grapes) thou maiest gather the land is good, it floweth with milk and honey, and this is some of the fruit of it, Numb. 13. 27.

The christians gain by death will appear in these two particulars. He shall gain a freedom from all evil, the fruition of all good; and is not this man a gainer?

First, he shall by death be freed from all evil; the immediate and full presence of the chiefest good which the believer shall enjoy after death, will cause the absence of all evil: The influences of that Sun will scatter every mist, and disperse all clouds, which now darken the conditions of pious souls: The day of a christians dissolution will be the day of his redemption, Luke 21. 28. this may be the reason why the Apostle placeth redemption last, saith an Expositor, 1. Cor. 1. 30. Now we have Christ made into us wisdom, righteousness, sanctification, but then redemption. When the saint is passed through the red Sea of death,

It is as easie, faith one, to compass the Heavens with a span, to contain the Ocean in a nutshell, as to relate heavens happiness.

*Ademptio  
omnium  
malorum.*

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and landed at the true *Canaan*, he shall then see all his bodily and spiritual enemies dead on the shore. In the middle Region there are storms and tempests, and so here below; but above all is calm and quiet: While the christian is upon earth, evils like *Jobs* messengers follow him, one upon the heels of another; but when he leaveth the earth, every evil will take it's eternal leave of him.

There are two evils, which are indeed the onely evils (though the first is by much the worst) the evil of sin, or defilement; and the evil of suffering, or chastisement: Now a believer by death shall be freed from both these.

First, from the evil of sin: and in this take notice, that death will deliver the christian both from the commission of it and from all suggestions tending to it.

First, Death will free the Saint from the commission of sin: In hell there is nothing but wickednesse: In heaven there is nothing but holiness: The unregenerate man is never so wicked, as after death; now sin is in its minority, then it will be in it's maturity: now it is but the sinners evening, but then it will be a perfect night of blacknesse, or darknesse: The godly man is never so ho

ly as after death ; grace is now in its infancy, then it will attain to its full age ; now it is as the morning light, then it will attain to its noon-day brightnesse : Sin is now by a spiritual life mortified, that it doth not raign ; but then by death it shall be nullified, that it shall not so much as remain in a believer.

The ungodly after death shall be perfectly like the Divil ( the *Indians* some write, have a conceit that death will transforme them into the ugly shape of the Divil ; and therefore in their language they have the same word for a dead man and a Divil ) and the godly after death, shall be perfectly like God.

They are now partakers of the divine nature, and so like him ( yet how much unlike him ! ) but when they shall see him in heaven, then they shall be like him indeed ; 1 Joh. 3.2. a. Vision causeth an assimilation in nature, Gen. 30. 37, 38. in grace, 2 Cor. 3. 18. so here in glory.

The Schoolmen put the question, How the Angels and souls of men in heaven, come to be impeccable, or without sinne ; and answer, that it is by the beatifical vision ; The Apostle seemeth to intimate

a Pet. Mar. tyr tells us of a deformed woman ( married to an uncomely man ) that by looking much on beautiful pictures brought forth lovely children. Loc. Com. pars. 1. cap. 6. \* Visio beatifica impotens reddit ad peccandum.

as much in the fore-quoted place, *When he shall appear we shall be like him, for we shall see him as he is.* As the Pearl by the often beating of the sun-beams upon it, becomes radiant: so the Christian being ever beheld by the Lord, and alwayes beholding the face of his Father in heaven, shall be more like him, then ever child was to father on earth: then that Profession of Christ will be abundantly verified, *Behold thou art faire my love, behold thou art faire, thou art all faire my love, there is no spot in thee,* Cant. 4. 1. & 7. Then the end of Christs passion shall be fully attained, when he shall present to himself a glorious Church without spot or wrinckle, or any such thing, (Ephes. 5. 27.) not only in regard of imputed righteousness, or justification, but also in regard of imparted righteousness, or sanctification.

Here the heart of a Christian is like *Rebecca's womb*, it hath twins struggling in it. (The appearance of the Church is as it were the company of two Armies, Cant. 6. 13.) *the old man, and the new man, flesh and spirit, the Law in the members warring against the Law of the mind.* As there, war

war betwixt Aſa and Baasha all their dayes; ſo there is betwixt the regenerate and unregenerate part all the time of this life; but this gracious conflict ſhall then end in a glorious conqueſt, when the death of the body ſhall quite deſtroy this body of death: Sin in the heart is like the leproſie in the houſe, which would not out till the houſe was pulled down, *Levit. 14. 44, 45.* But when ſoul and body ſhall be parted for a time, ſin and the ſoul ſhall be ſeparated to eternity.

And as the heart, ſo the life of a Chriſtian is like a book which hath many errata's in it; and therefore *legendus cum venia*; the whitest ſwan hath her black feet; the beſt gold muſt have its grains of allowance. *There is no man that liveth upon earth, and ſinneth not, Eccleſ. 7. 20.* All of us offend in many things, and many of us in all things,

*Jam. 3. 2.* \* Our righteouſneſſ as a filthy

*rag. Iſa. 64. 6.* Our graces not without their defects; Lord I believe, help mine unbelief,

*Mark 9. 24.* Our duties not without their defaults; When I would do good, evil is preſent with me, *Rom. 7. 21.* The pureſt fire

hath ſome ſmoke, the richeſt Wine ſome dregs, but death will turn ſinne out of all

its

\* Omne opus  
justi  
damnabile  
est si judi-  
cio Dei ju-  
dicetur. Lu-  
ther in Al-  
sert.



its holds, and leave it not so much as a being in the Christian. The bodies of men have usually a mighty shoot at death! but O what a shoot will the soul of a Saint have, when it shall be carried by Angels to the place, *where the spirits of just men are made perfect!* Heb. 12. 23.

2. The soul alive in Christ shall be freed at death, from all suggestions and temptations to sin. Then a Christian shall be above the reach of all Satans batteries; then that promise will be performed, *That the God of peace will tread Satan under the Saints feet,* Rom. 16. 20. Now *Peter* is winnowed, *Paul* is buffeted, *David* is stirred by the wicked one to number the people. If *Joshua* be ministring unto the Lord, Satan will be at his right hand to resist him, *Zach. 3. 1.*

1. It's no small unhappinesse to a Saint, that he is here followed with unwearied assaults, that the Prince of darknesse is restless in casting in his fire-balls, to put the soul into an hellish flame; though he should never be conquered, yet for the Christian to have his quarters beaten up night and day, must needs disquiet him. To have blasphemous thoughts of a God infinitely great and gracious, to have mean and vile  
 appre-

apprehensions of a Saviour incomparably precious, cast into him, though he close not with them, cannot but wound him to the heart: As for a chaste Matron that loatheth the thoughts of dishonesty, to be continually solicited to folly, is a sore vexation. The temptations of our Lord Jesus, were a sad part of his humiliation.

But death will ease the soul of this trouble; As in heaven, there shall be no tinder of a corrupt heart to take, so no divel like steel and flint to strike fire. The crooked serpent could wind himself into the terrestrial, but shall never creep into the celestial Paradise; his circuit is to go to and fro in the earth, he cannot enter the confines of heaven; when he fell from his state of integrity, he left that place of felicity, and cannot possibly recover it again. The Saints on earth indeed are militant, fighting with him, but the Saints in heaven are all Triumphant, wholly above him; *more than conquerours through him that loveth them*, Rom. 8.37. There the children of God are gathered together, and no Satan among them; there the son of David delivereth his true Israelites, from all their fears of this uncircumcised Philistine. When

When the heavenly *Mordecai* comes to be a chief favourite in that high and holy Court, he shall be freed from all his frights, about this enemy and adversary, this wicked *Haman*.

The Ark and *Dagon* could not stand together in one house, much lesse can light and darknesse, *Michael* and the Dragon, God and the Diuel dwell together in one heaven.

If *Ireland* (as some write) be so pure a soyle, that it will not nourish any venomous creature; I am sure heaven is so pure, that into it can in no wise enter any thing that defileth, *Rev. 21. ult.* it will not harbour those poisonous serpents.

Heaven once (saith an Author) spued them out, and it will not return to its vomit, or lick them up again; no such dirty dog shall ever trample on that golden pavement. There is such a cursed irreconcilable contrariety in their natures, to the blessed company and exercises in heaven, that certainly they cannot desire, much lesse delight in that place; If the Presence of Christ were such a torment to them in his estate of humiliation: what a torment would it be in his estate of exaltation! it

is observable they left their own habitation,  
 Jude ven. 6. the word seemeth to imply,  
 that when they lost their primitive purity,  
 they willingly lost that habitation of spiri-  
 tual pleasures. But whether he will or no,  
 he shall be banished those coasts; though  
 he now dog the Saint at, and disturb him  
 in every duty, he shall do it no more. The  
 accuser of the brethren shall be cast down, nei-  
 ther shall his place be found any more in heaven,  
 Rev. 12. 8, 9.

Secondly, a Christian by death, shall  
 not only be freed from the evil of sin and  
 defilement, but also from the evil of suffer-  
 ing and chastisement: the cause being ta-  
 ken away, the effects will cease. Sin is  
 that great-hobbed mother (or rather Mon-  
 ster) which conceiveth and bringeth forth  
 all those losses, crosses, diseases, disgraces,  
 sorrows and sufferings whatsoever, that  
 befall the children of men; though man  
 may be the But, yet sin is the mark to  
 which the arrows of Divine displeasure are  
 shot; man weaves a spider's web of sinne  
 out of his own bowels, and thog is intan-  
 gled in it. *Wickedness alone is the original  
 cause of all we* Lament. 3. 39. Rom. 6. 16.  
 But now at the death of a Saint, the foun-  
 tain

*Sublatā  
 causā, tolli-  
 tur effectus.  
 Eius.*

tain of sin will be dryed up, and therefore the streams of sufferings must be dryed up also. The fuel being taken away, the fire will go out of it self: sin and sorrow were born, do live, and shall die together.

As sin is the original cause of all, so it's the final cause of most afflictions. Sometimes they are for probation (as we shoot at good armour, that we may prove it, and that we may praise it) but most commonly they are for purgation, to amend something that is amiss: the fathers of the flesh characterize for their pleasure; but the father of spirits for our profit, *that we might be partakers of his holinesse, Heb. 12. 6.* the quiet fruits of righteousness blossome from the correcting rod: bitter Aloes purges the worms, winds and thunder clear the air, frosts and showers whiten cloaths; the husbandman useth the flail to separate the chaff, and the refiner the fire to consume the drosse; but when the wheat shall be clean, there will be no need of the flail, when the gold pure, no use of the fire: now saith the Apostle, *if need be, ye are in heaviness, 1 Pet. 1. 6.* Mark, now If need be, now men have hard knots, and therefore need sharp



sharp wedges: now men have strong corruptions, and therefore need strong corrections; now the rod is as necessary as our daily bread: chastisements are to teach men in Gods law, *Psal. 94. 12. to search and heal their spiritual sores*; but now at death the Scholar in Christs school will have perfectly learned his lesson, and therefore there will be no need of a rod; then the wounds of the soul will be perfectly cured, and these plaisters will fall off of themselves: Death will make him whole, that he can sin no more; and so no worse, or so bad thing shall come to him.

There are three evils of affliction which I shall mention:

The first on the Name.

The second on the Body.

The third on the Soul.

From all which a believer shall be freed by death.

First, Death will free the Saint from ignominy on his name: Here if the world cannot make the christian wound his conscience, they will be sure to wound his credit: *Elijah* is counted the troubler of *Israel*, *Nehemiah* a rebel against the King, *David* the song of the drunkards, and the scorn of the gluttons,

gluttons, *Psalm 69. 12. 35. 16. Ifaiah*  
*and his children for signs and wonders, Isa. 8.*  
*18. Jeremias is a man of contention, Jer. 15.*  
*10. The son of man a wine-bibber & a glutton,*  
*Paul a pestilent fellow, and a mover of sedition,*  
*Acts 24. 10.* the uprightest Saint is marked  
 for an hypocrite in the worlds Kalender: If  
 they cannot smite him with their hands  
 (their arms are not long enough alwayes)  
 they will not fail to smite him with their  
 tongues: What a precise fool, say they, is  
 such a fellow! he dares not take up his cups  
 as we do; but could we see his heart, it is  
 as bad as the worst of ours; he will do as  
 bad or worse, when no body seeth him; he  
 will not swear, but he will lie, Ile warrant  
 you: He spendeth his time in nothing but  
 going to Sermons and meetings, and is as  
 arrant a dissembler as liveth. Such an one  
 of the same Society was guilty of such a  
 sin, and they are all alike: these are your  
 professors. Thus the corruption of their  
 hearts breaks out at their lips, and they  
 most wretchedly wound even Christ,  
 through the sides of the Christian.

But heaven will not only wipe away all  
 tears from the christians eyes, but also all  
 blots off from his name. Upright *Hezekiah*  
 in

in heaven is above the sound of cursed *Rab-*  
*bekah's* tongue; which was set on fire of  
hell. Now holy *David* is got up that hea-  
venly hill, that Mount *Zion*, he heareth not  
the railings and revilings of sinful *Shimei*.  
The most spiteful scorner of them all can-  
not throw that dirt so high, with which he  
bespatters the Saints reputation here be-  
low.

Secondly, As death will free the christi-  
an from ignominy in his name; so likewise  
from infirmities in his body: Diseases cause  
death, but death will cure all diseases: In  
this life *Job* had his botches, *Hezekiah* his  
boil, *David* his wounds and sores, the poor  
widdow her issue of blood; one man wa-  
steth away with a consumption, like a can-  
dle, till all the matter is spent: Another la-  
boureth under a continual ach, that like the  
importunate widdow will give him no rest  
day nor night: this man spends his dayes  
in pain, that man hath wearisome nights  
appointed to him: In some the bridle is ta-  
ken off the fire, and they burn with a Fea-  
ver; in others the flood-gate is taken up  
from the water, and they are like to be  
drowned with a dropfie. The patient man  
complaineth, my breath is corrupt, my days  
are

are extinct, the grave is ready for me, Job 17.1. the upright man cryeth out, *My wounds stink, and are corrupt, my loines are filled with a loathsome disease*: In one, the keepers of the house tremble with a palse or lamenesse. In a second, the sound of grinders is low, through weaknesse. In a third, those that look out of the windows are darkned through blindnesse. In a fourth, the daughters of Musick are brought down with deafnesse: O what an army, not only of moral, but natural adversaries, hath every man in his own bowels, constantly set in array against him, marching up, sometimes one, sometime another, as the Lord of hosts giveth the word of command. So that indeed mans body is a spittle or an hospital for diseases. But death will help all this; as the blind man told the lame, when they met at the stake; Brother, you may cast away your staffe, death will cure us both; the Phyfician of souls will by death heal all the diseases of the Saints bodies; there are some diseases which are called *opprobria medici*, because they cannot cure them; but none are *opprobria Christi*, he healeth all whom he undertaketh. If the higher an house standeth on earth, it be esteemed the heal-

Phyicians  
tell us, that  
1000 diseases  
annoy mans  
body,  
whereof  
200 affect  
the eyes. ::

healthier, surely then the highest heavens must be a pure air, and all health, *Revel.* 20.4. there shall be no more death, nor any more pain, *for the former things are past away*: So that every christian that dieth in the faith, how diseased soever he were before, shall then immediately (as in the Gospel) be made every whit whole, *John* 7.23.

Thirdly, As death will free the believer from diseases in his body, so also from sorrows in his soul: The christian liveth upon earth, as in a valley of tears, and often mingleth his drink with weeping: As he is a man, he is born to sorrows, as the sparks fly upward; he cometh into the world crying, and goeth out groaning; and his whole life from the womb to the tomb is in some regard a living death, or a dying life. But as he is a christian, he drinketh deepest of this cup of sorrows; the world is a tender mother to her children, but a step-mother to strangers. Sometimes the afflictions of the good cause high-water in the Saints heart; *by the rivers of Babylon he sits down and weepeth, when he remembreth Zion, Psal.* 137.1. He cannot but sympathize with the miseries of his fellow-members, as being himself in the body: Sometimes the trans-

D

gressions



gressions of the bad cloath him with mourning, like *Cræsus* son, though dumb before, yet he cryeth out when his father is wounded. As with a sword they pierce his bones, when  
 Plal. 42. 10 they blasphemously say unto him, Where is thy God? rivers of tears run down his eyes, because the wicked forsake Gods Law, Psal. 119. 136. Sometimes his own corruptions, like so many daggers stab him to the heart, that he should abuse such an Ocean of unspeakable love, by so unfuitable a heart, and so unanswerable a life: He confesseth his iniquities, and is sorry for his sins, Psal. 38. 18. Sometimes divine desertions darken and cloud all his comforts; When God hides his face, he is troubled, Psal. 30. 7. As there are no joyes like to those joyes wherewith God reviveth him in the day of his favour; so there is no sorrow like to those sorrows wherewith God depresseth him in the day of his anger. Thus his life is a circle of sorrows, but death will be the Funeral of his sorrows, and resurrection of his joyes: now he soweth in tears, but then he shall reap in joy. The day of death is a Saintes Marriage-day: *Sampsons* wife indeed wept on her wedding-day, *Judg.* 14. 16. but when the soul, which in this life is contracted

shall at death be solemnly espoused, and more neerly conjoynd unto Jesus Christ, *all tears shall be wiped from its eyes, there shall be no more sorrow, Revel. 21.4.* At that Marriage-day Christ will turn all water into wine, all mourning into mirth, all sighing into singing, *and cause the bones which he hath broken to rejoyce*: Now the Saints sorrows are not perfect sorrows, (*non dantur pura tenebrae*, to the believer) it shineth and sheweth at the same time: *he sorroweth not as they which have no hope*; but his joy at death shall be perfect joy, *fulness of joy, Psal. 16. ult.* and permanent joy: when they shall see Christ at death, their hearts shall rejoyce, *and their joy shall no man take from them, Iohn 16.22.* then the ransomed of the Lord shall return and come to Zion with songs, *and everlasting joy upon their heads; they shall obtain joy and gladnesse, and sorrow and sighing shall flee away, Isa. 35. ult.*

So much for the privative gain of a christian by death, or his freedome from evil.

There is a second thing which is positive, and that is the fruition of all good which a believer shall gain by death; and in this Head I shall observe these three gradations.

*Ademptio  
omnium  
bonorum.*

D 2

First,

First, a believer by death shall gain the company of perfect Christians: Death will exempt him from all commerce with sinners, and teach him fully the meaning of that article, *The communion of Saints*: In the field of this world the tares and the wheat grow together; but in that heavenly Garner they are parted asunder. There is no treacherous *Judas* among the Apostles, no covetous *Demas* among the Disciples, no *Amorites* to be prickles in the eyes, and thorns in the sides of the Israelite, no bestial Sodomite to vex righteous *Lot* with their unclean conversation, no flattering *Doeg* sets his foot in that heavenly Sanctuary. *David* doth not there complain, *Wo is me that I sojourn in Mesech, that I dwell in the tents of Kedar, My soul hath long dwelt with him that hateth peace, Psal. 120. 4, 5.* nor *Isaiah*, that he dwelleth among a people of unclean lips, *Isa. 6. 5.* nor *Elijah*, that he is left alone. Hell holdeth none but sinners, & heaven hath onely Saints; He that dieth in the Lord, goeth to the congregation of the first-born, to the spirits of just men made perfect, *Heb. 12. 23.* And questionlesse the sweet company will be part of our felicity. If *Platinus* the Philosopher could say, Let

us make haste to our Countrey, there are our parents, there are all our friends; and if *Cicero* the Orator could say, O what a brave day will that be, when I shall go to the council and company of happy souls, to my *Cato*, and other Roman Worthies! How much better will it be with the Christian! when he will sit down with *Abraham*, *Isaac*, and *Jacob*, in the Kingdom of heaven, when he shall leave the rout and rabble of wicked ones, and be admitted into the society of all that died in the faith, and be joyfully welcomed by the melodious quire of Angels, and be heartily embraced by the Patriarchs, Prophets, Apostles, yea all the Saints! Surely if ever that Proverb were true, it is here, *The more the merrier*: The fair streams there will never be drawn dry, though it be divided into many channels: the musick there is not the lesse harmonious, because many hear it; nor the light of the Sun of righteousness the lesse pleasant, because many see it; and O what a gain will this be, to enjoy the company of them that are holy? If *Aaron* when he met *Moses* on earth was glad at his heart, certainly there was greater joy at their meeting in heaven. If *David* placed all his delight in the Saints here below,

*O praeclarū  
diem, cum  
ad illud a-  
nimorum  
concilium  
cætumque  
proficiscar,  
Cic de Se-  
nect.*

when they shined a little (with the light of purity) like the Moon, and had their spots in them; what delight doth he take in them above, now they have perfect purity, and shine like the Sun in the firmament of their father! *Matth. 13. 43.* If it were so lovely a sight to see *Solomon* in his rags of mortality, that the Queen of *Sheba* came so far to behold it, what will it be to see him in his robes of glory!

Mr. Thomas  
Wilson,  
Minister  
of Maid-  
stone in  
Kent, an  
eminent  
servant of  
the Lord  
Jesus.

I remember I have sometimes heard an able holy Minister (now with Christ) say, that that sight of five hundred Saints, and Jesus Christ among them, *1 Cor. 15. 6.* was one of the bravest goodliest sights that ever eyes beheld on earth: Sure I am they that are in heaven see a far better, beholding Jesus Christ in the midst of many thousands.

Secondly, A Christian shall gain by death the neereſt communion with the Lord Jesus Christ; and O what happineſſe is included in this Head! The preſence of Christ on earth can make a mean cottage a moſt delightful court; to the three children it turned the fiery furnace into a delectable palace; what will it do then in Heaven. Bernard ſaith, he had rather be



in his chimney-corner with Christ, than in heaven without Christ. *Luther* saith, he had rather be in hell with Christ, than in heaven without Christ; communion with Christ can sweeten the bitterest condition. Christ alone is the salt which seasons all the Saints comforts, without which nothing is savoury to the spiritual taste. A duty without Christ, is like a body without a soul, which hath neither loveliness nor life in it. Communion with Christ is one great motive which inciteth the Saint to, and encourageth him in the Ordinances of God: He attendeth on Scriptures because they are they that testify of Christ; the pearl of price is hid in that field: In them the lips of Christ, like lillies, drop sweet-smelling myrrhe; and O how his heart burneth within him, with love to Christ, whilst Christ is opening to him the Scriptures! He frequenteth prayer, because therein Christ and his soul converse together; in that Ordinance he enjoyeth much of Christs quickning presence; he speaketh to Christ by holy supplications, and Christ to him by heavenly consolations: He minding fasting, because therein his soul may with Jesus Christ have a spiritual feast; or the

*Mallem in  
camino meo  
cum Christo  
quam in  
caelo sine  
Christo.  
Bern.*

*Chr. 5. 1.*

greatest cause of his weeping is with Mary, *They have taken away my Lord, and I know not where they have laid him*: The means of grace are therefore so desirable and delightful, because they are the Galleries wherein he walketh, talketh, feedeth, and feasteth with the Lord of glory.

The highest duty without Christ is as a dish without meat, from which he goeth as empty and unsatisfied as he came to it; It is to him as *Tullies Hortens.* to *Austine*, of little worth, if the Name of Jesus be not there.

If he love the Saints with a love of complacency, 'tis because they are Christs feed; if he love the sinner with a love of pity, 'tis for Christs sake; his affections are contracted or enlarged towards any thing, as it hath lesse or more relation to Christ; and nothing is of true value or worth in his esteem, which hath not *aliquid Christi*, something of Christ in it.

Now consider *Reader*, if the presence of Christ be so precious, so pleasant to the Christian here, when he can see so little of his excellent beauty, and receive so little of his infinite bounty; what will it be when he shall appear to the soul in all his royaltie, and

and fill the water-pots of the soul up to the brim, with the riches of grace and glory!

*Demorrhathes* of *Corinth* saith, they lost the chief part of their lives happinesse, that did not see *Alexander* sit on the throne of *Darius*; if that were such an happy sight, what a sight shall the Saints have to see Christ on his Fathers Throne? O how much is included in those few words, *To be with Christ*, which is the description of the Saints gain by death! *Philip*. 1. 23. This was the great Legacy and portion which Christ bequeathed his in his last Will and Testament, *John* 17. 24. This was the great promise and sweet meate which the tender father provided to comfort his fainting children with at his own Funeral, *John* 16. 22. This was the great prayer which *Paul* maketh for his beloved *Timothy*, *2 Tim.* 4. 22. This was the enlivening cordial which the good Physician administred to the dying patient, *Luke* 23. 43. This is the great reason for which the godly long for death, *Philip*. 1. 23. I desire death, saith *Melanchthon*, that I may enjoy the desirable sight of Christ: and O when will that blessed hour come! when shall I be dissolved? when shall I be with Christ? said holy Mr. Robert

Ut desiderato fruatur conspectu Christi.

Bolton

**Bolton**, on his Death-bed: Surely thou this gain is great, which the Saint shall have by death. He that hath Christ with him by grace, may say with *Peter*, *Master, it is good to be here*; but he that is with Christ in glory, may say with *Paul*, *To be with Christ is far better*, without doubt best of all. They were blessed which saw him in his estate of debasement, *Luke 10. 23.* but much more blessed will they be, that shall see him in his estate of advancement.

Thirdly, the Saint by death shall gain the full and immediate fruition of God. The former were excellent; but this as the Sun among the Planets surpasseth them all: The other were as Rivers, this is the Ocean; they were as branches bearing goodly fruit, but this is the root upon which they grow: they all as lines meet in this center: this is the top-stone of the celestial building; this is the highest stair, the apex of the Saints happinesse. This is the greatest gift which the creature can possibly ask, or the infinite God bestow. The boundlesse God cannot well give a greater mercy than this. Is any thing, yea are all things in heaven and earth equal to God?

God? God alone is the highest object of faith, 1 Pet. 1. 21. and therefore the greatest ground of joy and satisfaction to the soul, Psalm 17. ult. The Vision of God is the beatifical vision, 1 John 3. 3. and therefore the fruition of God will cause perfection in the soul. The enjoyment of God is the great desire and delight of the Saints on earth, Psalm 42. 1, 2. nay it is the happinesse of the humane nature of the Lord Jesus, Psalm 16. 5, 6. without question then it will be the Heaven of Heaven.

That excellent description of Heaven mentioned by the Apostle, 1 Theß. 4. ult. is a being ever with the Lord. This is all; the most fluent tongue must be here silent, and the most capacious understanding will be soon at a stand, in the consideration of the felicity which floweth from the fruition of God.

1 Cor. 15.  
28.  
That God  
may be all  
in all.

The presence of this King will make the Court indeed. For the Lord to be with us is our chiefest security; though I walk in the valley of the shadow of death, I will feare no evil, for thou art with me; Psal. 23. 4. but for us to be with the Lord, will be our choicest felicity. In his presence is fulnesse of joy, at his right hand are pleasures for



*Solutus es  
jucunditas  
et omnis mun-  
dus est ama-  
ritudine  
plenus. Aug.  
in Pla. 85.*

*Heil. Geo-  
gra.*

for evermore, *Psal. 16. ult.* God is not wealth or honour, or comfort, or friends, or earth, or heaven, but something infinitely beyond all these. God is an immense Ocean of all excellencies and perfections, without either banks or bottome. God is virtually eminently every thing, all things; As in the Wars between *Charles* the fifth, and *Francis* the first, King of *France*, when the Emperours Herald had bid defiance to the King, from *Charles* Emperour of *Germany*, King of *Castile*, *Leon*, *Aragon*, and *Naples*, Arch-duke of *Austria*, with the rest of his Titles: the King commanded the Heralds to return the challenge from *Francis* King of *France*, commanding them to repeat *France* as many times as the other had Petty Earledomes in his stile, intimating that one *France* was worth them all; so truly, one God answereth all things. He is health and strength, riches and relations, joy and pleasures, light and life, and much more; all the excellencies scattered and shadowed in the creature, are united and realized in the Creatour who is blessed for ever; One God is worth more than all his creatures can sum up in millions of ages.

This

This is the gain of a Saint by death, he shall gain the fruition of God. He who hath lost God, hath nothing more to lose, he hath lost all; *the losse of God is hell*, 2 Thes.

1.7. But he that hath gained God, hath nothing more to gain. He hath got all, *the gain of God is heaven*.

It is worthy our observation, that Job speaking of God, Job 13. 16. saith, *He shall be my salvation*. An Expositour observeth on that Text, Job doth not say, *He shall give me salvation*, but *he shall be my salvation*. It more pleaseth a Saint that

*Car. in loc.*

he enjoyeth God, then that he enjoyeth salvation. As nothing that a godly man giveth God, will content him, unlesse he give God himself: so nothing which God giveth a godly man will satisfie him, unlesse God giveth himself to him; His voice is *non tua, sed te Domine*. Lord not thine, but thee; he is better pleased that God is his salvation, then that he saveth him; *Whom*

*Fecisti nos  
propter te,  
& inquit-  
tum est cor  
nostrum  
donec re-  
quiescat in  
te.* Aug.  
confel. lib.

*have I in heaven but thee?* saith he; There are Saints, Angels, Arch-Angels, saith *Musculus*; but in the presence of this glorious Sun, those stars must vanish and disappear. What are Saints, what are Angels without God? and it's true of things,

1. cap. 1.

as well as persons ; what is the glory, what the pleasures, what the joys of heaven without God? What's all the robes and riches, what's all the crowns and comforts, what's all the delights, the delicates, the diadems of heaven, without the God of heaven, but as the Funeral-banquet for some eminent Prince, where is large provision, and great cost, but no chear? No, it is God alone that is the centre to which the Saint moveth, and in which he resteth.

O what happinesse shall the holy man have at death, to be ever with God! If that Queen could say of *Solomons* attendants, *Happy are thy men, happy are these thy servants which stand continually before thee, and bear thy wisdom*, 1 King. 10.8. how happy are they that dwell in Gods Mansion-house, ever beholding his face, and hearing his voice! It is reported of *Eudoxius*, that he was so extream desirous to be near the Sun, that he might see it, and know its nature, that he profest, so he might obtain his desire, though but for one hour, he would willingly be burnt up by it the next hour; how much worth then is the sight and knowledge of this Sun of righteousness;

ousnesse; and what gainers are they by death, that come thereby *to see him as he is, and to know him as they are known of him?*  
1 Joh. 3. 2. 1 Cor. 13. 12.

But the Christian shall not barely enjoy God after death, for that he doth in this life, but he shall enjoy God fully: Now the Saint enjoyeth a little of God, and O how refreshing is it to his weary soul! but then he shall have as much of God, as his heart can wish or hold. In this life there is a Communication of God, answerable to the capacities of men, and the fault is in us, not in God that we receive no more of him on earth. The ground is not in the Sun, but in the narrownesse of our windowes, that we partake no more of its light; the cause is in the smallnesse of our vessels, not in the well, that we carry away no more of its water. If our mouths were never so wide-opened, God would fill them now: But then the windowes of the soul shall be widened, and the vessels of the heart enlarged, and so fitted for, and filled with a greater participation of God.. There is not the least complaint of want; All the Patriarchs sacks are there filled with corn; There *David's* cup runneth over; there the holy  
*Ephesians*

*Ephesians* are filled with all the fulnesse of God. *In that Fathers house there is bread enough, and to spare for all his children. There is given to all good measure, pressed down, shaken together, and running over, Luk. 6.38.*

We say there is no fishing like to the Sea, because the Sea hath the greatest plenty, and the vastest capacity; there are fish enough to fill all our nets, and lade all our ships. I may more truly say, there is no fruition like to the fruition of God; he hath enough, not only to supply all our indigencies, and to satisfie all our necessities, and desires, but he can do abundantly for us, above what we are able to ask or think, *Ephes. 3. 20.* God hath enough to fill himself, as boundless a being as he is; surely then he hath enough to fill the limited soul of man; that which can fill the Ocean, may well fill a spoon.

Now a Christian is described by his hungering and thirsting, his panting and breathing after a perfect conformity to God, that thereby he may be prepared for perfect Communion with God; but blessed are they which now thus hunger and thirst, for then they shall be filled, *Matth. 5. 6.* Well filled as beasts are after a good bait, as the word



word used by our Saviour doth signifie; *He that drinketh of that water which God shall there give him, shall thirst no more; That God who filleth the bellies of his enemies on earth with the hidden treasures of common bounty, will surely fill the souls of his children in heaven, with the precious treasures of special mercy. The soul that now sippeth of the water of life, shall then drink a full draught out of the Rivers of Gods pleasures. The Christian who can now only taste God to be gracious; shall then have a full meale when he shall eat bread in the Kingdome of God. They are before the Throne of God, and serve him day and night in his Temple; and he that sitteth on the Throne, shall dwell among them; they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; For the Lamb which is in the midst of the Throne, shall feed them, and shall lead them unto living fountains of waters, Rev. 7. 15. 16, 17.*

*Χορτασθή-  
σονται· βρε-  
χέει· δι-  
σίου· de ara-  
mentis; nam  
Χορτοφ-  
ρασι vo-  
cant gra-  
men aut  
pabulum.*

Observe Reader; I say a Christian shall gain by death; a full immediate fruition of God; now the Saint drinketh of the waters of life, (and they are pleasant, though) through the Conduits and Cisterns of Ordinances; but with what joy will he draw

*Immedi-  
ate frui-  
on of God.*

*Dulcius (x ipso fonte &c.* water immediately out of the Well of salvation? We read in *Joshua* 5. 12. *when Israel came to Canaan, Manna ceased, and they did eat of the fruits of the Land.* While the Saint is in the Wildernesse of this world, he needeth, and feedeth on the Manna of the Word, Sacraments, Prayer, and the like; but when death shall land him at that place of which *Canaan* was but a type, the Manna of Ordinances shall cease, he shall eat the fruits of that Land. Ordinances are necessary for, and suitable to our state of imperfection; *Jacob* drove his flocks, as they were able to go, so doth Christ his sheep.

Here we are in a state of uncleanness, and therefore want water in Baptisme to wash us, (saith an Eminent Divine) in a state of darknesse, and therefore want the light of the Word to direct us; in a state of wearinesse, and therefore want a Lords day of rest to refresh us; in a state of weaknesse, and therefore want bread in the Supper to strengthen us; in a state of sorrow, and therefore want wine to comfort us; in a state of beggery, and therefore want prayer to fetch some spiritual alms from the beautiful Gate of Gods Temple: Whilst the

Saint

Saint is as a child, he thinks as a child, speaks as a child, understands as a child; but when he shall come to be a perfect man, he shall put away these childish things: when every earthly member shall be mortified, and the body of death wholly destroyed, when the faculties of the soul shall be enlarged, and the sanctification of the inner man perfected, when the rags of mortality shall be put off, and grace swallowed up in glory, *The Sun shall be no more thy light by day, nor the Moon thy light by night, but the Lord thy God thine everlasting light, and thy God thy glory, Isa. 60. 19.*

Apostles, Prophets, Pastours, Teachers, are for the perfecting of the Saints, for the edifying of the body of Christ, no longer then till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ, *Ephes. 4. 11, 12, 13.* When God shall be all in all, then (and not till then) Ordinances will be nothing at all. When the Saint comes to his journeys end, he may throw away his staffe. Now how much will this adde to the former, that the Christian shall without ordinances enjoy God!

*How lovely is the face of God, though it be but in the glasse of the Gospel? 2 Cor. 3. 18. this was the one thing which David begg'd, that he might dwell in the house of the Lord, to see the beauty of his face, Psal. 27. 4. Ah how lovely will he be, when the Christian shall see him face to face! 1 Cor. 13. 12.*

If it be so good to draw neer to God on earth, *Psal. 73. ult.* and if they are blessed that watch at *his domes gates, and wait at the posts of her doors, Prov. 8. 34.* how good will it be to draw neer to God in heaven; and how blessed are they that (wait not at the door, but) dwell in that house!

How pleasant will it be for the soul, when it's eyes shall be strengthened to see God as he is, without the spectacles of Ordinances. We esteem that honey sweetest which is suckt immediately out of the comb (though hony out of a dish is sweet) and we do with more delight eat that fruit which we gather our selves from the tree, than we do that which is brought to us through others hands: The enjoyment of God is so sweet in the dish of a Duty, that a Christian would sooner lose the best friend he hath than it: But O how sweet will it be in the  
comb

comb of immediate communion ! This fruit is very delightful and pleasant, as it is conveyed through the hands of Ministers (though the liquor will sence of the cask) but O with what delight (Christian, canst thou read it, and thy heart not warmed with joy?) with what pleasure wilt thou with thine own hands gather this fruit from the Tree of life, that standeth in the midst of Paradise? *Rev. 22.*

Thus I have given thee a little of that great gain which a Saint hath by death; death will free him from all evil, both of sin and suffering; it will give him the fruition of all good, in the enjoyment of perfect Saints, and the blessed Saviour, and in full immediate communion with the infinite God, who is blessed, and blessing his for ever: This is the heritage of a righteous man from God, and this is the portion of his cup: thus shall it be done to the man, whom the King of heaven delights to honour. There is but one thing more required to make the Christian perfectly happy; and that is the eternity of all this: but I shall speak to that in the last use. I now proceed to the application of the Point.



The first use which I shall make of this Doctrine, shall be by way of information: If such as have Christ for their life, shall have gain by their death; it informeth us of the difference betwixt the deaths of the sinner and the Saint: the one is an unspeakable gainer; the other an unconceivable loser by death. Death to the good is the gate through which they go into the kingdom of heaven: death to the bad is the trap-door through which they fall into hell. The godly dyeth as well as the wicked; but the wicked man dieth not so well as the godly. The metal and the dross go both into the fire; but the metal is refined, and the dross consumed: As the cloud in the wilderness had a light side to the *Israelite*, but a dark side to the *Egyptian*: so death hath nothing but light and comfort for the *Israel* of God; nothing but darkness and sorrow for the sinful *Egyptians*. Death to every one is a messenger sent from the Lord of life; it cometh to the regenerate, as the young Prophet to *Jehu*; I have an errand to thee, O Captain; and what was his errand? he poured the oil on his head, saying, *Thus saith the Lord, I have anointed thee King over Israel*, 2 Kings 9.5,6.

9.5,6. It is a messenger from God to call the Christian to a Kingdome which cannot be shaken. But it commeth to the unregenerate, as *Ehud to Eglon*: And *Ehud said, I have a message from God unto thee*; and what was his message? *Judges 3. 20, 21. And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into Eglons belly*: It is a messenger from God, with a mortal wounding, killing, stabbing message to a sinner. The pale white horse of death rides before, and the red fiery horse of hell follows after.

The people of God pass safely through this red Sea of death, which his enemies assaying to do, are drowned, are damned.

There is a great dis-agreement in the lives of the holy and unholy; but O what a vast difference is there in their deaths! they are like two parallel lines; how far soever they go together, they never touch in a point. Their wayes differ, and therefore their ends must necessarily differ: Every mans end is virtually in his way; their ways differ as much as light and darknesse, and therefore their ends must differ as far as heaven and hell. *The one walketh in his own*

wayes, *Prov. 14. 14.* in the wayes of his own heart, *Eccles. 7. 9.* in the broad way of the flesh and the world, *Matth. 7. 13.* and so his end is damnation, *Phil. 3. 19.* his latter end is, *that he shall be destroyed, for ever, Numb. 24. 20.* The other walketh in the way of the Lord, *Psal 119. 1.* in the way of his testimonies, *ver. 14.* in the narrow way of self-denial, mortification, and crucifying the flesh, *Matt. 7. 14.* and so his end is peace, *Psal. 37. 37.* Such as the seed is which is sown, such is the crop which is reaped; the unregenerate man soweth to the flesh, and of the flesh reapeth corruption: The sanctified soul soweth to the spirit, and of the spirit reapeth life everlasting, *Galat. 6. 6, 7.*

The blind world indeed, as it seeth not their difference in life, (the life of a Saint is an hidden life, *Col. 3. 3.* the Kings daughter is all glorious, but 'tis within, *Psal. 45. 13.* the jewels of her graces are laid up in that privy Drawer, *the hidden man of the heart*;) so it beholdeth not the difference in their deaths: As dieth the wise man, so dieth the fool, to the eye of sense, and they want the eye of faith, *Eccles. 2. 16.* We see no difference, say they, betwixt the death of them you call prophane, and your precise ones;

ones; they die both alike to our judgments.

But this conceit, *Reader*, if thou art such an Athiest, proceedeth from thy blindnesse and unbelief. Thou art probably in the chamber, when a drunkard, a swearer, or a civil moral, yet unsanctified, neighbour departeth this life; thou seest his body trembling, panting, groaning, dying; but thou doest not see the ten thousand times worse condition his poor soul is in: thou seest his kindred or relations weeping; but thou doest not see the infernal spirits rejoycing; thou dost not see the greedy Devils, that waited by the bed-side, like so many roaring lions for their desired & deserved prey: thou doest not see when the soul left the body, how it was immediately seised on by those frightful hell-hounds in a most hideous horrible manner, and haled to the place of intolerable and eternal torments; thou doest not see the shoutings of those legions in hell, at the coming in of a new prisoner, to bear a part in the undergoing of divine fury, in their blasphemies against heavens Majestie, and in their estate of hopelesnesse and desperation.

Men, saith a modern writer, like silly fishes, see one another caught, and jerk out of the pond of life; but they see not (alas) the fire and pan into which they are cast, who die in their sins; Oh it had been better surely for such, if they had never been born, as Christ said of Judas, *then to be brought forth* to the murderer (that old man-slayer) to be hurled into hell, there to suffer such things as they shall never be able to avoid, or abide.

On the other side, thou standest by a scorned persecuted Saint, when he is bidding adieu to a sinful world; thou seest the stringlings and droopings of his outward man, but thou seest not the reviving cordial the Physician of souls is preparing for his inward man; thou doest not see those glorious Angels which watch and wait upon this heaven-born soul.

That waggon or chariot, which the son of Joseph sendeth to fetch his relation to a true *Gashen*, the inheritance of the Saints in light, is as invisible to thee, as those chariots of fire on the mountain were to the servant of the Prophet: When the soul biddeth the body good night, till the morning of the resurrection, thou doest not see those

Never Roman Emperor rode in such a Chariot of Triumph, as the Saint doth to heaven.



those ministring spirits (sent down for the good of this heir of salvation) presently solacing and saluting it. Thou doest not see how stately it is attended, how safely conducted, how gladly received into the bosome of *Abraham*, into the fathers house, into that City, whose builder and maker is God. Thou doest not see the soul putting off with the cloathing of the body, all sin and misery, and putting on the white linnen of the Saints, even perfect purity, matchlesse joy, and eternal felicity. When thou canst see these things with the eye of faith, thou wilt easily grant a vast difference between the death of the gracious and gracelesse.

Reader, if thou art dead in thy sins, and unacquainted with this spiritual life, which I have before described, nothing of that endlesse gain which the godly shall enjoy at death, belongs to thee; none of that fulnesse of joy, of those rivers of pleasures, of that eternal weight of glory shalt thou partake of; I may say to thee, as *Simon Peter* to *Simon Magus*, thou hast no part, nor lot in this matter, for thine heart is not right in the sight of God; Thou mayest like the mad-man at *Athens*, lay claim to all the vessels

vessels that come into the haven ; but the vessels of the promises richly laden with the treasures of grace and love, do not at all appertain to thee. If like a dog thou snatchest at the childrens bread, thou art more bold than wel-come, and wilt one day be well beaten for thy presumption. Reader, if thou art unregenerate and so diest, look to thy self, for thy lot must fall on this side the promised Land. Thou mayest like a Surveyour of Land, take a view of anothers Mannor, and bring a return, how stately the house is, how pleasant the gardens, how delightful the walks, how fruitful the Pastures, how finely it's seated, how fully it's woodded, how sweetly it is watered, how fitly it is every way accommodated : but as long as the Pronoun is wanting, it can be but little comfort, it is none of thine. So thou mayst read, and hear much of that comfort, joy and richnesse of that incomparable Kingdome, which the holy shall immediately upon their deaths enter into ; but what is all this to thee, when thou must be without it for ever : thou mayst see *Abram* afar off, and *Lazarus* in his bosome, but between him and thee, there will be a great gulf.

As a stranger thou mayst hear the last Will and Testament of Christ read, and therein the fair, rich and large portions, which he hath bequeathed to his children, *John 17. 24. Luke 12. 32.* but not the least mention made of any good for thee; look from the beginning of *Genesis*, to the end of *Revelation*, and see if there be one good word spoken to thee, whil'st thou art in thy natural estate. *Moses* like, thou mayst by the prospective of Scripture, have a *Pisgah* sight of *Palestine*, of that good Land flowing with milk and hony; but as God is true, if thou diest in unregeneracy, thou shalt never enjoy one foot of it.

The worst of a Saint is past when he dyeth, but thy worst O sinner is to come; there are some dregs in the bottome which thou art yet to drink down, thou hast thy good things here, and he his evil things; but at death he is comforted, and thou art tormented. He hath all his hell upon earth, his heaven is to come; thou hast all thy heaven on earth, and thy hell is to come when thou passest into another world; the hell of a Saint is an easie hell. But ah how hot is that hel in hel, how fiery is that furnace, how how terrible those torments? I may conceive

ceive somewhat the damned feel most, but no tongue can expresse them.

But it may be, Friend, thou art one that thriveest in this world, and therefore dost not trouble thy head, much lesse thy heart, with the things of another world; thou art unwilling to put a spoonful of those thoughts into thy sauce, least it should make thy meat unsavory, it would mar thy mirth, and spoile thy sports. As *Sigismund* the Emperor, did not love the pronounciation of the Greek Zeta, because it represented the gnashing teeth of a dying man; so thou art resolved to banish such enemies (as thou thinkest) out of thy coasts, and like a bear, to go down that steep hill of death backward. But know thou, O man, that whether thou wilt consider of thy death beforehand or no, it is hastening upon thee; though thou puttest it farre from thee, whether thou wilt or no it draweth nigh to thee; the ship moveth not so fast in the waters, nor the Sun in the heavens, as thou art hastening towards thy long, thine everlasting home, and then death will bring thee up a reckoning for all thy sweet morsels, merry meetings, time and talents whatsoever; believe it then, thou wilt have  
sowre

sowre sauce for all thy sweet-meats; thy presumption will prove but like *Hamans* banquet before execution. What advantage then will thy suni-shiny morning of common mercies bring thee, when (as on *Sodom*) it will be followed with flakes of fire and brimstone before night? *Dost thou not know, that when the wicked flourish, it is that they may be destroyed for ever? Psal. 92. 7.* The higher thou ascendest on this ladder, the greater thy fall, when death turneth thee off; thou art but ripening for ruine, and fattening on earth to fry in hell, all the while thou art flourishing in a course of sinning; nay, thou mayest be much nearer hell, then thou art aware of; The mettall when it shineth brightest in the fire, is nearest melting; thou like a candle, mayst give a blaze when thou art going out of the world, into blacknesse of darknesse forever. The Hawk flieth high, and is as highly prized being set upon a Peach, and set out with the glingling bells of encouragement, and carried on his Masters fist, but being once dead, and pitched over the Peach, is cast upon the dunghill as good for nothing; The Hen scrapes in the dust, nothing rewarded while she liveth,



veth, but being dead, is brought as a choice dish to her Masters Table; Thus wicked men in this life are set in high places, godly men lie groveling with their mouths in the dust; but being dead, the former is cast into hell, the latter brought to Heavens Table.

But that I may awaken thy conscience, O secure sinner, and make thee look about thee, whil'st there is time and hope (if the gracious and powerful God please to assist) I shall give thee an estimate of the sinners losses by death, by which thou mayest see what a difference there is, between the death of the titular, and the real Christian.

And here Reader thou must help me with thy conceptions, for I shall come infinitely short in my expressions. As none can endure it, so none can declare it; *for who knoweth the power of Gods wrath?* Psa. 90. 11. The oratour when he would describe the violent death of the Crosse, doth it by an Aposiopesis. What (saith he) shall I say of the death of the Crosse? much more cause have I to speak so of this death. What shall I say of this eternal death?

*Quid dicam in crucem tollere?*  
Tull.

1. By death thou shalt lose all thy earthly delights, and carnal contentments; The table of thy life possibly is richly spread with variety of outward enjoyments, riches, relations, honours, pleasures, beauty, and bravery: but death will come in with a voider, and take all away. It is called *an uncloathing*, 2 Cor. 5. 4. and indeed it will strip thee naked of all such garments, and ornaments; *Thine eye shall no more see good*, Job 7. 7. *i. e.* the good things of this life; they will all die with thee, as to thy use and comfort. It is a doleful expression of *Abram to Dives*, *Thou hadst, or thou receivedst thy good things in thy life-time*, Luk. 16. 25. O what a cutting word was that to his heart, when he was passed into another world, Remember there was a time when thou and they were joyned together, but now ye are parted for ever; to have been happy, was no small aggravation of his misery; It is with thee while in this world, as it was with the Jews, in the Vineyards and fields of their Neighbours, *pluck and eat they might while there, but pocket up, and carry away they might not.* Deut. 23. 24;

*Miserum  
est fuisse  
felices.*

25. Death is the great thief which will rob thee

thee of all thy riches. The wealthiest Emperor, the next moment after death, hath no more than the poorest beggar. *As thou camest forth of thy mothers wombe, naked thou shalt return, to go as thou camest, and shalt take nothing in thy hand of all thy labour,* Eccles. 5. 15. That gold which thou lovest, and trustest more than God, these pebbles which thou valuest above the pearl of price, that treasure on earth, which thy heart is set upon more than on the true treasure in heaven, will all leave thee when death findeth thee. Mr. Rogers telleth us of one that being nigh death, clapt a twenty shilling piece in his mouth, saying, Some wiser then some, I will take this with me however; but alas poor fool, he could not be so good as his word. The Holy Ghost excellently termeth rich men; *rich in this world, because riches will not make men rich in another world,* 1 Tim. 6. 17.

In his  
Treatise of  
love.

Death will seal a Lease of ejection, and turn thee out of all thy possessions, and death will give thee a bil of divorce, and separate thee from all thy relations. The relations of Husband and Wife, Parents and children, are calculated only for the Meridian of this world, and shall not out-live  
this

this life. Thy dear husband, or thy loving wife, and thy most dutiful children, wil all serve thee as *Orpah* did *Ruth*, follow Ruth. I. 14 thee while thou art full, but forsake thee when thou shalt be empty; cleave to thee in thy health and life, but leave thee in thy greatest danger at death: and thy birth and breeding, honour and respect wil serve thee in the like kind; they are but a shadow which wil not be seen when the Sun of thy life is set. The great distinctions in the other world, wil be holy or unholy, not noble or ignoble.

Be not afraid when one is made rich, when the glory of his house is encreased; *for when he dieth, he shall carry nothing away, his glory shall not descend after him*, Psa. 49. 16, *Mors seeptra ligonibus aquat.* 17. Death is the great leveller, making Princes and Peasants equal.

All thy sinful pleasures wil also be lost; the sweet taste thou foundest in thy mouth wil be gone, though they wil rise in thy stomach, and after in thy belly be more bitter than gall. Thy merry meetings, jovial companions, witty jests, sporting, recreations, pictures for thine eyes, musick for thine ears, dainties for thy taste, thine eating and drinking, and all these delights

on earth, which thou solacest thy sensual soul with, (desiring no other heaven) will all like leaves in the Autumn of thy death, fall off from thee; though in the short summer of thy life, thou art richly laden with them; yet in thy long, thine everlasting Winter, thou shalt be stript naked of them.

Thou mayest say to all the fore-mentioned delights of riches, relations, honours, and pleasures, and what ever it is which thou foolishly rejoycest in, as *Charles* the fifth, Emperour of *Germany* (whom the world counted most happy) did to his trophies, treasures and things of the like nature, *Abite hinc, Abite longe, Be gone, get you farre out of my sight.* Be assured that as a false harlot leaves her lovers, when they are arrested for debt, and followeth other customers: so this painted strumpet this deceitful world that now layeth open her fair breasts, to allure thee to go a whoring after her, and commit spiritual fornication with her, when death shall arrest thee by a Writ from heaven, will wholly forsake thee, and follow them that survive now what a losse will this be?

But it may be thou comfortest thy self



gainst this, that all, even good as well as bad will joyn with thee in this losse. Reader, dost thou consider, that they who enjoy the stars all night, and come in the morning instead thereof to enjoy the glorious Sun, are no losers; the Sun hath all the light of the stars, and far far more; Neither can the godly be properly called losers of these comforts, because they enjoy them all, and infinitely more in the blessed God; *As mony answereth all things; Prov. 10. 19.* Mony is equivalently sheep, oxen, corn, meat, drink, cloth, whatsoever you want for this life, is virtually in mony; so God to a gracious soul after death will answer all things, he will be eminently and virtually, Father, Mother, wife, child, wealth, honour, pleasure and all things; though he loseth them here, he will find them there and much more; but when thou O sinner lovest them in this world, they shall never be made up to thee in another world; thou lovest not only the streams, but the fountain; not only the beams, but the Sun; and therefore thy portion will be scorching, drought, and dismal darkness. Besides, these things are not the portion; the all of a good man, they are not his estate,

state, or inheritance, they are but an additional over-plus, cast in over and above. So much the words of Christ imply, *Matth. 6. 33.* *And all other things shall be added to you.* As when a father giveth his son a thousand pounds worth of ware, he casteth in paper and packthread; or one thousand yards of cloth, he doth not stand upon the bredth of the thumb, which is to be allowed in measuring; so God having given himself and his Son to his Saints, out of his vast bounty, casteth in the creatures as an over-plus; they are not their estate or portion, or all; no, when a godly man at the great and terrible day of the Lord Jesus, shall see his house, and land, and outward good things in that common flame, which shall burn up the earth, he may then behold it with comfort, and say with the Philosopher, I have my all still.

*Omnis mea  
in domo per-  
it. Elias.*

But sinner, thy losse of them will be a losse indeed; for these things are thy all, they are all thy God, and all thy Christ, and all thy happinesse, and all thy heaven; they are all the fulnesse of joy, and all the rivers of pleasures, and all the weight of glory which thou shalt enjoy; They are all thy riches, all thine inheritance, all thy con-

consolation, all thy reward, all thy portion,  
and all thou shalt be worth for ever; look Luk.

16. 24 They have received their consolation, (cold  
comfort indeed) ye have your reward, \* Mat.

6. 2. It is one of the saddest speeches in <sup>ἀπὸ Χρῆστος</sup> the Book of God, <sup>they receive it as</sup> whose portion is in this life, <sup>their full</sup> Psal. 17. 14. ( ah poor portion. ) Thou <sup>pay,</sup> hast no other Paradisē but thy garden, no <sup>whenicc a-</sup> other mansion but thy beautiful building, <sup>ωρὴν an</sup> no other inheritance but thy Land, no o- <sup>acquit-</sup> ther kindred but thy wife and children, no <sup>tance.</sup> other honour but the stinking breath of  
thy flattering neighbours, [no other God  
but thy gold, no other heaven but the earth:  
all thy estate is in dust, rubbish, and lum-  
ber; surely then it will be a losse with a  
witness, to lose all that in a moment, and  
that for ever, wherein all thy happinesse  
consisteth. Will it not be a sad sight for  
thee to stand as it were upon the shoare, and  
to see the vessel in which is imbarqu'd all  
thy treasures, all thy near and dear relati-  
ons, all thy respect and esteem, all thy joy  
and delights sinking before thine eyes, and  
lost for ever? or to see that house, in which  
is thy Plate and Jewels, thy wife and chil-  
dren, and all that ever thou art to be  
worth, in a flame, and nothing possible to

be recovered, would not thine eyes affect thine heart with unspeakable horreur? Now this O Reader will be thy case, if thou art unsanctified at death; when thou lyest upon thy death-bed, and art going out of the world, thou mayst take thy leave of thy friends, estate, honour and delights in such language as this, Farewel my dear wife, children, and all my friends, farewel for ever, I am going where lovers and friends will be put farre from me, I must never never have any friend more, but shall remain friendlesse to all eternity. Farewel my house and Land, my silver and gold, farewel for ever; I shall from henceforth and for ever be a beggar, and though I beg but for one drop of water to coole my tongue, when this whole body shall be in unquenchable flames, I must everlastingly be denied. Farewel my honours and delights, farewel for ever, I shall never more be respected or comforted; confusion of face, and easelesse pains are to be my endlesse and unchangeable portion; Thus (man) thou wilt most miserably, even out-live thy felicity, and when thou comest to live indeed, *i. e.* in the other world, want all thy comforts and joys.

2. Thou shalt lose by death all thy spiritual preferment. It is now no mean mercy to thee, hadst thou an heart to prize and improve it, that thou enjoyest the Ordinances of God, the means of grace, many golden seasons, for the good of thy soul, that thou mayst sit at Gods feet, and hear his voice out of Scripture, fall down on thy knees, and seek his face by prayer; but know to thy sorrow, death wil rob thee of all these Jewels; Now thou hast the tenders of mercy, the intreaties of the Minister, the motions of the Spirit, the invitations of Christ, liberty to cast thy self down at the foot-stool of Heavens Majesty, and to be as fervent and instant as thou wilt, for mercy, but then the gate wil be shut, and there wil be no praying, or hearing, or preaching in the place whether thou art going. *Psal. 88. 11. Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction?* the interrogation is a strong negation. There is no preaching of Gods clemency or fidelity, either in the grave or hel. All the Lectures read in the former, are by worms of mans mortality; and all the Sermons heard in the latter, are  
of



of mans misery, and Gods severity. Reader, I assure thee from the living God, that though in this life thou art now and then bungling about a duty, and giving God thy stinking breath, a few cold lazy petitions, which proceed from thy corrupt lungs, thy cursed heart, thou shalt do so no more after death. As the Saints shall be above this mediate enjoyment of God, so thou shalt be below it. And truly, hadst thou ever had Communion with God in a duty, this losse would go near thee; *How amiable is the worshipping of God to a gracious soul? he prizeth Ordinances, because they are the means of it in this world, above his estate, and food, or what ever is deare to him,* Psal. 119. 14, 72, 111. Job 23. 12. Psal. 84. 1. 2, 3. And this priviledge he shall have by death, to be employed stil about the same work, (of pleasing, glorifying, worshipping, and enjoying God) only he shall do it in a more excellent and more delightful way.

He continueth as it were in the same School; death only removes him to an higher form, or (if you will) death sends him from the School (in which he was fitted and prepared) to the University of heaven; but O sinner, thou must be deprived of this  
happi-

happinesse ; indeed now thou esteemeſt the Ordinances of God a burden; as precious as they are to others, they are tedious to thee. *The Church is thy Goal, the Sabbath is thy ague-day, the commands of Chriſt are bonds and fetters to thee, Pſa. 72.3.* The voice of thy carnal heart is, when wil the glaſſe be out? when wil the duty be done? when wil the Sabbath be over? that thou mayſt follow the world, *Amos 8.5.* Thou thinkeſt the prayer is too long, the Sermon is too long, the Sabbath is too long, the duties are all too long; wel, be patient but a little, a ſhort time, and thou ſhalt never be troubled with theſe long duties more; *The night is coming, when there is no working, Joh. 9.4.* *There is no enjoying Sabbath or Sacraments, or ſeaſons of grace, no wiſdome, knowledge or device, in the grave to which thou art haſtning, Eccleſ. 9.10.*

Now the Miniſter exhorteth thee to caſt away thy ſins, and come to thy Saviour, to reject thy ſoul-damning luſts, and accept of a ſoul-saving Lord; The Father commandeth thee by his Sovereignty over thee, and propriety in thee as thy Creatour; The Son entreateth thee, by preſenting his bloody ſweat and ſufferings unto thee, as he is thy

thy Redeemer; The Spirit stirreth thee to pity thy precious soul, and to minde thine unchangeable estate, to consider seriously in this day of Gods patience, the things which concern thy eternal peace; The Gospel is a Treasure of inestimable value, freely offered to thee, upon condition thou wilt but heartily embrace it and the easie yoke of Christ together; The Word of God chargeth, inviteth, allureth, beseecheth, promiseth, threateneth; all these like so many Trumpets, do loudly sound a retreat, to call thee off from thy slavery to the world and flesh, unto the glorious liberty of the Sons of God: but thou art as deaf as the Adder, and wilt not hear the voice of these heavenly charmes; as hard as the Rock; the waves of threatenings which dash unweariedly against thee, stirre thee not; the showres and dews of promises which fall on thee continually, make no impression, neither mercies nor judgments, neither men nor God can prevaile with thee; Well sinner, think of it again and again (and thy heart is hardened with a witnesse, if it do not tremble to think of it) the hour is approaching, when thou shalt never have these tenders, these invitations,

tations, these means, these motions more, though thou shalt earnestly, and unceasingly desire them, and willingly accept of them if they could be granted thee; after thou hast fryed as many millions of yeares in hell, as there are stars in the heavens, piles of grasse on the earth, and sands on the sea shoar; yet thy intreaty upon such an hard condition shall be denied, then thou wilt befool thy self to purpose, for staying til the day after the faire, for not accepting when thou wast wel offered; then mercy will be mercy indeed, then grace will be grace indeed, then the Gospel will be glad-tydings indeed, when by the want of them thou shalt fully know the worth of them.

Now God holdeth the Candle of his Word to thee, and instead of working, thou playest; instead of working out thy own salvation, instead of working the works of him that sent thee into the world, thou playest the fool, the drunkard, the beast, the hypocrite, the Atheist, wel, thou shalt go into utter darknesse, where those lights which thou now enjoyest, will never shine.

*Plutarch observeth of Hannibal, he might once*

once have taken *Rome*, and would not; afterwards he would and could not; now God offereth thee heaven, thou choosest earth, and notwithstanding he assureth thee, that now is the only acceptable time, now is the only day of salvation, yet thou wilt not hear when he calleth; I tel thee, the day is near, when thou wouldst, but God wil not; when thou shalt call, but he wil not hear, and then thou shalt find no place for repentance, though *Esau* like, thou seek it carefully with tears; When once thy particular judgement is pass'd, 'twil be in vain to beg a Psalm of mercy.

3. Thou shalt at death lose the society of all the godly, even of those excellent ones, *in whom is the delight of Christ*, Prov. 8. 31. *and all the delight of Christians*, Psa. 16. 3. It is a blessing to thee upon earth, (did the Lord but sanctifie it to thee) that thy lot is cast in a Land, in a Parish, in a family, where those holy ones are, that thou mayst hear their gracious prayers, see their pious patterns, and enjoy their precious precepts. A Saint is as the Proverb is in *Africa*, A man whose coming is prosperous; this churlish *Laban* could confesse,

*Gen.*

*Home boni  
pedis.*



*Gen. 30. 27.* and the Heathenish Egyptian found by experience, *Gen. 39. 2.* All the Countrey fareth the better for a good and rich Christian, he eateth not his morsels alone, but keepeth open house for all comers.

He both desireth, and endeavoureth that others might be not almost, but altogether as he is. None are more spiritually covetous to make Profelites, then the true Israelites. As the wall which receiveth heat from the Sun, reflecteth it on the passengers: so he wisheth so wel to the worst, *that they were partakers of the same grace, that they may have fellowship with the Father, and Jesus Christ his Sonne, John 1. 1.* Like the Bee he goeth to this and that flower, to this and that Ordinance, and sucketh some sweetness, some spiritual good, and carrieth all home to his house, to his hive. As sin is diffusive, *a little leaven, leaveneth the whole lump, 1 Cor. 5. & 6.* Some say, they that have the plague are very desirous to infect others: so is grace, like oil spreading; the gracious desire to go to an innumerable company of Angels, with a numerous company of Saints.

Their examples are amlable, and sometimes

times instrumental for the conversion of others, 1 Pet. 3. 1. 1 Cor. 7. 16. Justin Martyr confesseth of himself, that beholding the Saints piety in life, and patience at death, he gathered their doctrine to be the truth, and was converted; their prayers are desirable, and that in the esteem of profane and ungodly men, Exod. 8. 28. Exod. 9. 28. Acts 8. 24.

In a word, *The Saints are clouds which water the earth*, Heb. 12. *the salt which keepeth the world from putrefaction*, Mat. 6. That place Prov. 10. 25. *But the righteous is an everlasting foundation*, The Hebrews expound the righteous are the foundation of the world, which but for their sakes, would soon stagger and fall to ruine; *I beare up the pillars thereof*, saith David, Psalm 75. 9. *It is for the sake of the good, that the bad are spared*, Acts 27. 24. All that sailed with Paul, were saved for his sake; How many a time have they stood in the gap, and diverted a flood of wrath from breaking in? Psal. 106. 30. Numb. 14. 29. How many a mercy hath come flying to the world upon the wings of their prayers?

But O sinners, herein wil be a part of thy misery, that thou shalt for ever be banished from their

*Sacrum  
semen sta-  
tumen re-  
ra Isa. 6. 1;  
Absque sta-  
tionibus  
non staret  
mundus.*

their company; now possibly thou thinkest the Parish the worse for such strict inhabitants, thy dwelling the worse for such precise Neighbours, thy family the worse for such an humble zealous child, or servant; now thou do'st not know what thou gainest, when thou hast their society, but thou shalt know what thou lovest, when thou hast lost them to eternity.

If *Cicero* did so bewail his banishment from the *Romane* Moralists, that though the Countries through which he travelled, did him much honour, yet he would often look towards *Italy* with sighs and tears; and if the Disciples wept so much for the losse of *Paul*, they fell about his neck, and kissed him and wept; sorrowing most of all for the words which he spake, that they should see his face no more in this world, *Acts* 20.37,38. how wilt thou sigh and sob, weep and wail, when thou shalt be parted from them in the other world?

Did the devout men make such great lamentation for the losse of one good man for a little time? *Act*. 8. 2. what lamentation shalt thou make for the losse of all good men to eternity? Surely, as in *Ramah*, there will be a voice heard, lamentation, weeping  
G and

and mourning for the losse of these children of God.

4. When thou diest, thou shalt lose all thy hope (or presumption rather.) Thy dead hope (for Saints only have a *lively hope*, 1 *Pet.* 1. 3.) wil fail thee at death. As thou hast no true holiness, so thou canst have no true hope; but something 'tis likely thou hast, upon which thou relieft as to thy future estate. It may be, thou hast the good things of this life, and thence concludest thy right to a better life; as if because the great House-keeper of the world throweth some bones to the dogs, therefore he must love them with a paternal love; thou do'st not consider, their houses may be full of gold, whose hearts are empty of grace, and whose souls shall assuredly come short of glory, *Job* 22. 17, 18. *Psal.* 17. 13, 14.

It may be it is thy profession of Religion, that holds thee up by the chin, and keepeth from sinking; as if because a stage-player is drest in the Robes, and for a quarter of an houre acteth the part of a King, he must therefore have a real right to the Dignity, Dominions, and Revenues of the Regal Office, not believing that those colours

lours of the form, which are not laid in oyl, in the power of godlinesse, wil be wash't off at death, *Matth. 25. 8.* Or it is likely, thou enjoyest the priviledges of the Gospel; Sabbath's, Sacraments, and the seasons of grace are the bladders, with the help of which (without an inward change) thou thinkest to swim to heaven; do'st thou not know that many go to hel fire with Font-water on their faces, and from the table, to the tormentour? *Matth. 22. 13.* that *E-sau* a cast-away, and *Ishmael* an out-cast, had both *Abram* to their father; and so had they whom truth it self assureth, *that they were of their father the diuel*, *John 8. 44.* *Circumcision availeth nothing, nor uncircumcision, but a new creature*, *Gal. 6. 15.* All such things are but *lying words*, where an internal work of grace is wanting, *Jer. 7. 4, 5, 6.*

Or possibly thou art a man of many performances; thou mindest secret, family, relation-duties, (which too too many neglect) praying, reading, hearing, Christian communion; like the spider thou weavest a curious web out of thine own bowels, and therewith makest thee a house in which thou retest quietly; but O friend, God



<sup>15.</sup> \*Job 8. 14 hath \* a besome of death which will sweep this down. This, and all the rest as high as they seem to be to heaven, will prove but a Castle in the air; whether any or all these, or something else be the Pillars by which thy hope is upheld in life, they will fail thee at death; and then the rotten props being taken away, the house of thy hope wil fall. These are all but a sandy foundation, and therefore when that great storm comes, *they will down to the ground, Matth. 7. 26, 27.*

It is possible thou mayest hope all the time thou livest, but thy life and hope wil depart together; like thy neighbours, thou mayst be full of hope even when thou art going into the pit of despaire; and die in peace, though thou art going unto the place of eternal war; but the next moment after death, thy hopes wil take wings and flie away. *Prov. 11. 7. When a wicked man dieth, his expectation shall perish, and the hope of unjust men perisheth.* He died perhaps with his head full of hopes and expectation, as those seemed to have done, that came bouncing at heavens gate, with *Lord, Lord open to us;* but soon were their hearts filled with desperation, when they heard,

heard, Depart from me ye workers of iniquity, I know you not. *Etiā spes valentissima perit*, as some read that fore-cited place, *His great hope shall be little worth.* A false heart and false hope can never hold out in such a real hardship. *Job 27. 8. What is the hope of the hypocrite though he hath gained, when God shall take away his soul.* An Expositor glosseth on it thus; The anchor of a wicked mans hope entereth not within the vail (as a godly mans doth closing with God himself in Christ, *Hebr. 6. 19.* which anchor in all storms is *sure and stedfast*) but is cast upon false and loose ground, and therefore when the storm comes, his Anchor drives and is unstedfast; and so his hope and heart fail together. The stoutest unregenerate man alive wil drop at last; when God cometh to take away his soul, then his crest falls, and his plumes flagge. *The wicked is driven away in his wickednesse, Prov. 14. 32.*

He being arrested by death as a cruel serjeant, in the divels name is hurried away, and hurl'd into hel; as *Syrens* are said to sing curiously while they live, but to roare horribly when they die; so thou that art high in hope on earth, wilt be lower in grief in

hel; when thou shalt see all thy hopes like *Absoloms* Mule, to fall thee in thy greatest extremity.

We say, if it were not for hope, the heart would break; what wilt thou do then, when thy hope shall depart, and thy heart continue?

How sad wil thy condition be, when thou shalt fall from the high pinnacle of thy presumption into the bottomelesse gulph of desperation! surely thy raised expectation disappointed, wil prove a sore vexation; how exreamly wilt thou be perplexed, when thou shalt fall as low as hel, whose hopes were raised as high as heaven! If *hope deferred make the heart sick*, *Prov. 13. 12.* then hope of such happiness wholly frustrated, wil kil it with a thousand deaths.

*Improbidiū  
Spirans spe-  
rans: justu-  
etiam cum  
expirat  
sperat.*

When a gracious man dieth, his hope is perfected in the fruition of all (and ten thousand times more then) he hoped for; when a graceless man dieth, his hope perisheth, in an utter disappointment of all that he (though with little reason) so much expected.

5. Thou shalt lose by death thy precious soul; this wil be a losse indeed; the price

price of this pearl is not known to thee on earth, but it wil be fully known in hel; this one head Reader, didst thou but understand what is included in it, would stab thee to the heart; and the thought of this one losse, would be enough to imbitter the comforts of thy whole life. The soul of man is called the man, *Job 4. 19.* though not in a natural, yet in a moral consideration (saith one upon that place) it being the most noble, the most excellent part of man; and 'tis usual to denominate the whole from the better part. The body is but an house of clay, its foundation is in the earth; but the soul the inhabitant in this house, is of an Angelical, spiritual nature; The generation of this was from heaven. *Zachariah 12. 1.*

*Quia anima est principior pars hominis, annuquodque autem consuevis appellari id quod in eo est principium. A. quin. in Job 4. 19.*

The operations of this are most noble; the Redemption of this cost the blood of God, *Psal. 31. 5. Acts 20. 28.* this is that part of man which is capable of the Image of his Maker. *Cal. 3. 10. Ephes. 4. 24.* the working out the salvation of this, is the whole of a Saints care and labour, *Phil. 2. 14.* 'tis upon the welfare of this, that the body dependeth for its unchangeable estate; what a losse then wil the losse of this be?

An

*Facilis ja-  
tura sepul-  
cri.*

An Heathen can tel us, that it is an easie matter to beare the losse of an earthly house for our bodies; when we die; but certainly it wil be hard to beare the want of an heavenly habitation for thy soul. Let him that bought this ware, speak to its worth, and thy losse; *What is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Matth. 16. 26.* Behold what an incomparable, what an irreparable losse is here. It is such a losse, there is none like it; The gain of the whole world, cannot ballance the losse of one soul. If a temporal life be more worth then meat, and the body then rayment, what is an immortal eternal soul worth? Couldst thou set thy soul to sale for all the world, yet for all that thou wouldst be a loser, nay, as the rich man, a beggar. This is an irrecoverable losse; If thou lovest one eye, thou hast another; if thou lovest one limb, thou hast more; if thou lovest thine estate, thou mayst recover it again; if thou lovest thy life, thou mayst be a gainer by it, thou mayst find it again. *Matth. 16. 25.* but if thou lovest thy soul at death, thou hast no more; there is no second throw to be cast;

no



no after-game to be play'd, thou art gone, thou art undone for ever. Here is a losse (man) that may make thy hair stand an end thy head, yea, thy heart to ake when thou readeest or thinkest of it, do not thine eares tingle, and thy loines tremble to hear of it?

When God would smite the rich fool, under the fifth rib as it were, and strike him so home, as that there need not a second thrust, he doth it in these words, *Thou fool, this night thy soul shall be required of thee*, Luke 12. 20. Ah! sad sentence, wherein every word speaketh wo, every syllable sorrow and sighs; Had it been, *Thou wise man*, the message might have been wel-come, and death-desireable as a passage to eternal life; but it's *Thou fool*; had it been this year, or this month, nay, had it been this week, the man might have been fore-warned and fore-armed, but it is, *this night thy soul shall be required of thee*; Had it been this night thy riches shall be required of thee, how harsh would it have sounded in his eares who had no other God but his gold; who like a Mole lived in the earth as his element! O how hard would it be to part this covetous muck-

muck-worm, and his Mammon of unrighteousnesse ! but it is not thy silver, *but thy soul shall be required of thee* ! Had it been, This night thy relations shall be required of thee, thy wife and children, and all thy kindred shall be required of thee, what heavy tidings would it have been to his heart, that had had no kindred in heaven ! with what wringing of hands, and watering of cheeks, and sighs and sobs would such news have been entertained ! many an eye would a tender husband and father have cast upon his loving wife and lovely babes, and O how would his eye have affected his heart with grief and sorrow, to consider that these thriving hopeful plants must be removed into another soil, that this near conjugal knot must be untied, and he and his dearest relations, who had so often, and so much rejoyced together, so suddenly be separated, and that for ever ! but it is not thy wife that is one flesh with thee, but thy Spouse that is a spirit within thee ; *thy soul shall be required of thee*. Had it been, This night all the means of grace shall be required of thee, it had been worse then the losse of a limb to him that had had any spiritual life ; the Ordinances of God to a  
soul,

soul, are as the Sun to the world, without which (notwithstanding all its earthly delights) it would be but a place of darkness, and of the shadow of death, *Matth. 4. 16.* but it is *thy soul*; the former might have spoken the mans condition very dangerous, but this speaks it altogether desperate, *Thou fool, this night thy soul shall be required of thee.* The former although sad, are yet nothing to this, not so much as the noise of a podgun to the noise of a Cannon. This is the great Ordnance which includes, and yet drowns those smaller pieces.

Couldst thou, saith one upon the fore-cited Text, purchase a Monopely of all the world, hadst thou the Gold of the West, the Treasures of the East, the Spices of the South, the Pearls of the North; all is nothing to this incarnate Angel, this invaluable soul: O wretched worldling, what hast thou done, thus to undo thy soul! Was it a wedge of gold, an heap of earth, an hoard of silver, to which thou trustedst? see they are gone, and *thy soul is required.* Alas poor soul, whither must it go? to heaven? No, there is another place for wandering sinners; *Go ye into everlasting fire,*

*Ambr. ult.  
pag. 69.*

pre-

prepared for the Diuel and his Angels; either must it go with heavinesse of heart, into a Kingdome of darknesse, a lake of fire, a prison of horrible confusion, and terrible tortures.

Reader, if thou art not new-born, put this case to thy self, and ask thy soul what it wil do in such an hour, when the grave shall come with an *habeas corpus* for thy body, and the Diuel with an *habeas animam* for thy soul; when thy soul shall leave this dwelling of thy body, and passe naked of all its comforts into a far countrey, where Divels and damned spirits are the inhabitants, where screeching, yelling, and howling, is the language, where fire and brimstone is the meat, and a cup of pure wrath without the least mixture is the drink, where weeping and wailing is their calling, where a killing death is all their life. Assure thy self if thou diest unsanctified, thou wilt find far more, and worse then all this.

Bern. medita.

O my soul, saith *Bernard*, what a terrible day shall that be, when thou shalt leave this mansion, and enter into an unknown Region: who can deliver thee from those ramping Lyons: who shall defend thee from those hellish monsters.

Now

Now thou most unworthily undervalest thy precious soul, little caring what flaws by sin thou causest in this Diamond; like the cock on the dung-hill, thou knowest not the worth of this Jewel, but preferrest thy barly-corns before it. I have read, that there was a time when the Romans did wear Jewels on their shoes; thou do'st worse, thou tramplest this matchlesse Jewel under thy feet; whil'st thy dying body is cloathed and pampered, thy ever-living soul is naked and starved; some write of *Herod* (I suppose because of that infant massacre,) It was better to be his swine than his Sonne; for when his superstition hindred him from slaying his hogs, his ambition helpt him to kill his child. I say, it were better to be thy beast than thy soul; thou canst every morning and evening what ever happen, take care that thy beasts be watered and foddered, and many times in the day look abroad after them, to see what they ail, and accordingly take order for their supply; and yet O man, or rather O brute, thou canst let thy soul go an whole day, and never feed it with the set meals of prayer, Scripture and meditation, yea, and in an whole day (nay, it may be an whole week) not ask



ask thy soul in good earnest how it doth, what it wanteth, what sins it hath to be mortified, what grace it hath to be bestowed or increased, what spiritual necessities to be supplied.

*Reader*, Is it not so? let conscience speak; and canst thou read these lines without blushing and heart-breaking, that thou shouldest spend more time and strength upon thy beasts than upon that soul which truth it self saith, is more worth than a world? *Matth. 16. 26.* which is created capable of such an high work, as pleasing, glorifying, and enjoying God, and of such an happy reward as the immediate and eternal fruition of, and communion with his infinite majesty in heaven! Well, this soul thus despised, when lost, though then too late, will be esteemed. Hell will read thee such a Lecture of thy souls worth, that it will make thee understand it, and believe it whether thou wilt or no, and then thou shalt have time enough (in that eternity in which thy soul shall be lost) to befool thy self for thy desperate madnesse, in gratifying thy bruitish flesh, and thus basely neglecting thy soul, that heaven-born Spirit.

Sixthly,

Sixthly, Thou shalt by death lose the infinitely blessed God; this is the losse of losses, the misery of miseries, the very hell of hell, such a loss as there was never the like before it, nor ever shall be again after it, such a loss as no tongue can expresse, as no heart can conceive, yet such a loss as thou shalt know fully, when experimentally, The four first losses might have been born with comfort and delight by the person that had but gained this good, and the ~~first~~ *fifth* could not have been without this. The eternal death of the soul consisteth in its farthest separation from that God, whose favour is far better than life. This is the lowest round in that ladder, by which thou shalt descend into the bottomless pit. This is the foot of this black bloody account, the head of that arrow which pierceth the hearts of the damned.

This is the worst effect and fruit of sin, that it is privative of our union with and fruition of God: *Depart* from me is as terrible a word as everlasting fire: Ah whether do they go, that go from him? when he alone hath the power of eternal life: how dismal, how dark must that dungeon be, where this *Sun* will not shine in the least de-

*Vines on  
James 4.8.  
pag. 23.*

degree, with the light of his countenance well may it be called *blacknesse of darknesse for ever*, Jude 15. the hell of the hypocrites, which will be hottest of all, is set out by this, Job 13. 16, the hypocrite shall not come before God. Couldst thou have all the mercies that the world can give, yet in this want of God thou wouldst be completely miserable. Ten thousand words cannot speak a soul more unhappy than those two words, Without God, Ephes. 2. 12. Thou mayest be without riches, without friends, without health, without liberty, nay without all outward blessings, and yet blessed: but if without God, thou art cursed with a curse. When God would couch all arguments in one to perswade to duty, this is instead of all, *Obey my voice, and I will be your God*, Jer. 7. 23. when he would dissuade and drive them from iniquity, this is the stinging whip, *Be instructed, O Jerusalem, lest my soul depart from thee*, Jer. 6. 8. When he would strike Israel dead with a blow, this is it, *Wo unto them when I depart from them*, Hos. 9. 12. How sad a saying is that of Saul, *I am sore distressed*: (and well he might) *the Philistines are upon me, and God is departed from me*, 1 Sam. 28. 15.

*Sicut Sole  
recedente  
succedunt  
densa tene-  
bra: sic  
Deo rece-  
dente suc-  
cedit hor-  
ribilis ma-  
ledictio.  
Parasus in  
x. Hof.*

If a partial Eclipse of the Sun cause such a drooping in the whole Creation; what will a total Eclipse of this Sun cause? how mournfully doth *Micah* bemoan the losse of of his dunghil deity! *Ye have taken away my gods, and what have I more and what is this that ye say unto me, what aileth thee? Judg. 18.*

24. surely the damned; as they will have infinitely more cause; so they will with more horreur and anguish bewail the losse of the true God; though all the tears in hell are not sufficient to bewail the losse of this Heaven. If the body from which the soul is parted be such a deformed sad spectacle, what shall the condition of that soul be, from which God is parted for ever?

How unable are the children of God to bear the absence of God in this life; though it be but in part; and for a short time; take *Heman, Psal. 88. 14, 15. Lord, why castest thou off my soul? why hidest thou thy face from me? I am afflicted, and ready to die, while I suffer thy terrors, I am distressed.* Observe the good man is at death's door, and no wonder; when as to his apprehension the life of his soul had left him: for though no man can see the essential face of God, and live; yet no Saint can live, un-

H lesse

lesse he see the providentiall face of Gbd. Consider *Job*, a man of courage, one that had entered the list against Satan, and foild him. The *Sabeans* and *Chaldeans* were too hard for his servants, and captivated his cat-tel, but *Job* was too hard for them, he conquered them; the winde that blew down the house on his children, could not blow down the tower of his confidence, his hold on Christ; yet when this valiant Warriour comes to encounter with the withdrawings of God, how exceedingly is his courage withdrawn, *Job* 13. 24. *wherefore hidest thou thy face, and holdest me for thine enemy? Why Lord, are all the appearances from heaven so black and lowring? Why is it that I see not the former smiles of thy face? O what is the cloud that hindereth the light of thy countenance from shining on me! What sin is the mist which is gathered about the true Sun, impeding my sight of thee!*

Behold our Lord Jesus himself, that could bear the spiteful buffetings of some, the bloody scourgings of others, the scorn and derisions of many; that could suffer the treason of one Apostle, the denial of another, and the unkindnesse of them all, without



without complaining; yet when the Deity did but withdraw it self for a time, that the humanity might suffer for our sins, how mournfully doth he sigh out that expression, *My God, my God, why hast thou forsaken me?* *Matth 27.46.* It was not his torturing from men, nor the terrours of devils, nor the presence of all the powers of darknells that Christ complained so much of, as the absence of God: Now meditate, O sinner, if the departure of God, though partial and temporal, were so terrible to his Saints, to his Son; how intolerable will the losse of God be to thee, when it shall be total and eternal! Do they mourn so bitterly when for a small moment he forsaketh them; though with great mercies he gathereth them, when in a little wrath he hides his face from them; though with everlasting kindnesse he hath mercy on them? *Isa, 54.7,8.* How bitterly wilt thou complain, when he shall forsake thee to eternity, when he shall hide his face from thee for ever, and not bestow on thee the least mercy or the smallest kindnesse! This will be a woe with a witnesse: Suffering may be the portion of Saints; but separation from God the punishment of Devils. As the face and

Summa  
mors ani-  
ma est alie-  
natio à vita  
Dei in æ-  
ternitate  
supplicii.  
Aug. de  
civit. Dei,  
lib. 6.

comfortable presence of God is the greatest felicity of the saved ; so the full withdrawals or absence of God will be the greatest misery of the damned.

Now thou doest not value the enjoyment of God, thou thinkest often that he is too neer thee ; the coming of God to thee is as to the Devils a torment, *Matth. 8. 29.* If he draw nigh to thee sometime in a Sermon, in a private Instruction, in a motion of his spirit, or in a conviction of thy conscience, thou wishest him farther off with his precise laws, that thou mightst have more liberty for thy fleshly lusts : The voice of thine hellish heart unto God, is, *Depart from me, I desire not the knowledge of thy wayes, Job 21. 14.* Well, thy petition shall be granted to thy destruction, and God will take thee at thy word, and give thee thy wish to thy woe, when thy doom shall be to depart from him, *Luke 13. 27. Matth. 25. 41.* and then thou shalt know the incomparable worth of him ; thy understanding shall be cleared, though not changed, that thy knowledge may increase thy sorrow : Thou art now wilfully ignorant of him and his Will : (some never look up to the Sun, but in an Eclipse) but then thou shalt

shalt know so much of him to grind thee with tormenting grief for thy losse of him. As a prisoner through the grates may see the costly apparel, the precious liberty, the pleasant and plentiful provision which others enjoy, whilest he is vexed with hunger, nakednesse, cold, and bondage; So thou shalt see bread enough in the Fathers house, and the children sitting round about his table, eating bread, and feasting in the Kingdom of heaven, while thou art perishing with hunger: Thou shalt see those Rivers of pleasures, wherein the godly bathe their souls, those soul-ravishing delights which they enjoy in God, the fountain of all good, whilest thou art sentenced to an eternal separation from him.

Now tell me whether the sinful wretch be not a loser by death, when he shall lose all his wealth, friends, and opportunities of grace, the company of all the Saints, all his false hopes of heaven, his precious soul, and the ever blessed God; & tel me whither sin, how sweet soever it be in the commission, will not be bitter in the conclusion; whether in such an hour, the Devil will not pay thee thy full wages, for all thy wicked works;

whether it be worth the while to continue in thine unregenerate estate, though thou couldst gain never so much, when it will certainly end in such inestimable losse. In a word, answer me whether the greatest pleasure thou canst gain for thy flesh, the greatest addition thou canst gain to thy estate, by a sinful irreligious life, can countervail the everlasting losse of God and thy soul.

But this is not all, (sinner) I have not done with thee; yet I have told thee a little of thy losse; for the whole of it, no tongue can tell, no pen can write; I will now tell thee thy gain by death, and then do thou cast up the accompt, and tell me whether thy wickednesse will not end in woe.

First, By death thou shalt gain a cursed perfection of sin, (if it may be called a perfection) Upon earth the most notorious sinner is a lion chained up, and kept in; but in hell he will be let loose, and then his ravenous nature and cruel disposition will appear to purpose.

*Journals  
Armour.  
Part. 1. p.  
257.*

‘Thou yet standest in a soil (saith that accurate Writer) not so proper for the ripening of sin, which will not come to its full-

fulnesse, til trans-planted unto hel. Thou who art here so maidenly and modest, as to blush at some sins out of shame, and forbear the actings of others out of fear, when there thou shalt see thy case as desperate as the Devil doth his; then thou wilt spit out thy blasphemies with which thy nature is stufft, with the same malice that he doth. The vilest man in this world is like a swine in a fair meadow; but in the other world, there wil be the wallowing in the mire. Thy heart now is like the Sea which cannot rest, but is ever casting up mire and dirt of sin, foaming out thy own shame, yet still it is shut up with bars and doors of restraining grace; hitherto shalt thou come, and no further; and here shall thy proud waves be stayed; but then the doors wil be opened, the banks broken down, and the flood-gates taken up; and O what a deluge, what an overflow of sin will be there! Here if God should not put a bridle into the mouth of these unruly beasts, and hold them in, there would be no living for a Saint among them; but then when the good shall be parted from them, the reins shall be laid (in some respect) on their own necks, and then they wil run



to the same excessse of riot and sin with the very diuels.

*Voluntas  
morientis  
confirmatur  
in eo  
statu in quo  
moriatur.*

All the weeping in hell will not wash thee a whit the cleaner, and all the fire there will not consume the least of thy drosse. *He that is filthy at death, will be filthy still, and he that is unjust then, shall be unjust for ever.* Rev. 22. 11.

*Arcem omnium turpitudinum.*

Hell may fitly be called, as *Tertullian* called *Pompeys* theatre ( the glory of old *Rome* ) a sty of filthinesse. Every bottle of wickednesse, will be there filled with those bitter waters; thou that now makest a match with mischief, shalt then have thy belly full. Here sin is thy sin and defilement; but there it wil be thy hel, thy punishment. Here thou sportest with it, but there thou shalt smart for it; now it is thy pleasure, but then it wil be thine everlasting pain.

Sin is ugly to a Saint on earth, notwithstanding all her gaudy attire, and painted face; but O what a deformed monster wil she be in hel, when she shall be stript of all her ornaments of pleasure and profit, and when all her paint shall be washt off with Rivers of brimstone. I thus preach, and thus think ( saith *Chrysostome* ) that it is

more

more bitter to sin against Christ, then to suffer the torments of hell. And holy *Anselm* saith, that if the evil of sin were proffered to him, and the torments of hell, he had rather choose hell then sin. Thus odious sinne is to a godly man in this world; and surely it will not be amiable to a wicked man in the other world; but they who now glory in their shame, will then be ashamed of their glory; and find their lusts more burthen some to them ( how lightly soever now they go with them ) then ever Prisoners did their chains and fettets.

If thy soul be so unhealthy in so pure an air as this ( comparatively ) is among the Saints of God; how diseased will it be in that misty Region of darknesse, in that Pest-house, among Divels and infectious spirits

2. Thou shalt gain by death a fulnesse of sorrow; when thy sins come to their highest degree, then will thy sorrows likewise, both in regard of intention and duration.

1. In regard of intention; and how great this will be, I am not able to tell thee. When one was desired to paint the Spanish Inquisition, he took a Table and besmeared

*Unum gut-  
tula mala  
conscientia  
torum mare  
mundani  
gaudij .b  
forbet. Lu.*

ed it with blood, implying the torments were so cruel and bloody, that his pencil could not delineate them. Sure I am *Phaleris*, Bull, Low-countrie wracks, and all out-landish tortures whatsoever, are but plays and bug-bears to the sufferings of the damned; There are no sorrows like to their sorrows, wherewith the Lord afflicteth them in the day of his fierce wrath; If the wrath of God be kindled but a little, and a spark thereof light into the conscience of a Saint, what a work doth it make? there is no rest in his flesh, nor quiet in his bones; when the arrows of the Almighty stick within him, the poison thereof soon drinks up his spirits. *Psal.* 38 3. *Job* 6. 4. what wil their condition then be, against whom God shall stir up all his wrath, *Psal.* 78.39. Hell is said to be prepared for the Devil and his Angels, *Matth.* 25. 41. as if the Almighty and infinite God had sate down, and studied the most exquisite torments that could be, to inflict on them. As when he would glorifie the riches of his mercy, on them that love him and keep his commands, he provideth fulnesse of joy, and greater pleasures than the heart of man can possibly conceive; So when he would glo-

glorifie his Justice in the highest degree on them that hate him, and wilfully break his Laws, he prepareth fulnesse of sorrow, and greater pain then any, yea, then all the men in the world can possibly comprehend.

A melancholy man may fancy (saith one) vast and terrible fears, fire, sword, tempests, wracks, furnaces, scalding-lead, boyling pitch, running bell-metal, and being kept alive in all these, to feel their torment: but these come far short of the wrath of God; for first there are bounds set to the hurting power of the creature; the fire can burn, but it cannot drown; the serpent can sting, but not teare in pieces.

*Dr. Reynolds on  
Hos. 14. p.  
23. of Ser-  
mon 1.*

2. The fears of the heart are bounded within those narrow apprehensions which it self can frame of the hurts which may be done. But the wrath of God proceeds from an infinite justice, and is executed by an Omnipotent and unbounded power, comprising all the terror of all the creatures, (as the Sun doth all other light) eminently and excessively in it. It burns and drowns, and tears, and stings, and can make nature feel much more than reason is able to comprehend.

*A wounded spirit who can beare? Prov. 18.*

14. The wise man gives a challenge to the whole creation, to find out a person that is strong enough to undergo such a burden, and certainly none ever dared to accept the challenge. How intolerable hath such a weight been to them that are Lyons for strength and courage? This caused *Dauids* broken bones, and watered couch. This made *Heman* at his wits end, *Psal.* 88. 15. This made *Spira* that seven years monument of Gods justice, (as Mr. *Shepherd* calls him) to roare so horribly out of anguish of spirit. This made *Daniel* choose rather to be cast to the cruel Lyons, then to carry about with him such a ravenous Lyon in his conscience. This made some of the Martyrs to feel a very hell in their consciences after their recantation; no wolfe in the breast, no worm in the bowels, no phrensie so out-ragious as a gnawing corroding conscience.

If the wrath of a King be as the roaring of a Lyon; O what is the wrath of God! and if his wrath be so terrible in this world, where there is ever some mixture of mercy with it, what will it be in the other world, when the soul shall have a cup of pure wrath to drink, when God shall shew the unconceivable-

In his sincere convert.



ceiveablenesse of his strength, in tormenting the creature, and preserving it to feel those torments? (Who knoweth the power of his anger? Psal. 90. 11.) there will be tribulation and anguish, indignation and wrath on the soul of every man that doth evil; Rom. 2. 8, 9. There is fire to burn, and brimstone to choak; Matth 13. 40. and chains to bind, and serpents to sting, and worms to gnaw, Mark 9. 44. Jude 12. and darknesse to affright; there is variety, universality, and extremity of torments. \* Augustine admires it, and saith, that for vehemency of heat it exceeds our fire, as much as ours doth fire painted on the wall. But the sufferings of thy soul will be the soul of thy sufferings; the worme that never dyeth, will be the killing death, when thou shalt remember all thy former sinful pleasures, of which nothing remaineth but thy present shame and pain; when thou shalt reflect upon the former offers thou hast had, of all the dainties which others feed on in heaven, and despair now of ever obtaining the least crumb that falleth from the Masters table; when thou shalt fore-see the great and terrible day of the Lord Jesus, the re-uniting of thy body to thy soul, the ease-

Primamors  
animam no-  
lentem pet-  
lis a corpo-  
re; Secun-  
da noten-  
tem resistit  
in corpore.  
Aug. de ci-  
vit. dei lib.  
21. cap. 3.

Aug ibid  
l. 21. c. 13.

Aug. ibid  
l. 21. c. 13.  
Aug. ibid  
l. 21. c. 13.  
Aug. ibid  
l. 21. c. 13.  
Aug. ibid  
l. 21. c. 13.

*Memoria  
præteriti-  
um, sensus  
præsentium  
et metus  
futurorum  
are the  
whole of  
the souls  
torments.*

easelesse and endlesse torments which soul  
and body must endure together; thy sin  
past will horribly perplex thee, thy present  
shame will lamentably confound thee, thy  
future tortures will unspeakably affright  
thee. O it will be a fearful thing to fall in-  
to the hands of the living God ! *Heb. 12.*

*ult.* one touch of it, made a man at arms  
to cry out sadly, *Have pity upon me my  
friends, have pity upon me, for the hand of  
God hath touched me. Job. 19. 21.* One  
blow of it broke the backs of the Angels,  
*Jude 6.* Alas sinner, what wilt thou do  
under the whole weight of it? how will  
thy heart endure, or thy hands be strong,  
in this day that the Lord shall thus deale  
with thee! *the Lord hath spoken it, and he  
will do it, Ezek. 22. 14.*

Now thou canst hear and read, and talk  
of hell, and be no more troubled, then Phy-  
sicians are at the many diseases which affect  
their Patients; nay, it may be thou dost  
jeer when thou shouldst fear; like *Levia-  
than*, laugh at the shaking of this spear; if  
a Minister come to thee as *Lot* to his Sons  
in-law, and warn thee to leave the *Sodom*  
of thy sinful sensual life, and tell thee that  
otherwise the Lord will destroy thee, that  
fire

*Credo quæ  
de inferis  
dicuntur  
falsa exis-  
timas,  
said Cato  
to Cæsar.*

fire and brimstone will be thy portion; he seemeth to thee (as Lot to them, Gen. 19. 14.) as one that mocketh, thou thinkest that he is in jest; but they feel what they would not feare; now they are suffering the vengeance of eternal fire. Jude 7. and so wilt thou, if God prevent it not by renewing thy heart, and reforming thy life. And though now thou art so senselesse that the seat thou sittest in, and the pillar thou leaneest on, are as much affected with the threatenings and denunciation of the judgments of God, as thou art, yet then thou wilt be sensible enough; and thine eyes so dry now, will weep enough when they come to that place, where is nothing but weeping and wailing, and gnashing of teeth, Math. 24. 51. As the love of God is a known unknown love, Ephes. 3. 18, 19. none know it fully but they that enjoy it in glory; so the anger of God is a known unknown anger, Psal. 90. 11. none can know it perfectly but they that shall feel it eternally.

2. It will be full in regard of duration; all thy sad losses, and all thy sorrowful gains, will be forever; there was nothing else wanting to make thee compleatly miserable,

ble, but the everlasting duration of them, and lo here it is; the positive part of thy punishment will be permanent; there the *worm dieth not, and the fire is not quenched, Mark 9.44.* and the privative part also shall be perpetual; *thou shalt suffer everlasting perdition from the presence of the Lord, 2 Thes. 1.9.* Thou sinnest in thy eternity, and God will make thee suffer in his eternity.

Thou sinnest against an infinite God; and therefore thy punishment must be infinite; which because it cannot be, in regard of intention, thy back is not strong enough to bear an infinite stroke; therefore it must be in duration; Infinite power cannot inflict greater or longer paines than infinite Justice doth call for. The debt thou owest to the righteousness of God will be ever paying, and never paid; and therefore thou shalt not escape out of that prison, till *thou hast paid the uttermost farthing, Matth. 5.23.*

*Ita feri, ut  
se mori sen-  
tiant. Suet.*

The command of *Cains Caligula* to the Executioner (after he had condemned a malefactor) was so to strike, that they might feel themselves dying, and indure the pains of an enduring death. Such will be the everlasting death of the damned; they will

will be ever, ever dying, and never dead; they shall seek death, but not find it, follow after it, but it will flee from them; *Rev.* 9.6.

The same Author reporteth of one that requested of *Tiberius Caesar* death rather than long imprisonment, how he was answered by the Emperour; You and I are not yet friends. The truth is, the punishment there must needs be long, yea eternal, because God and the sinner shall never be friends: In this life God treateth with the soul by his Ambassadors upon terms of peace; nay, he beseecheth the sinner to be reconciled, *2 Cor. 5. 21.* the carnal man still continueth in his enmity against God, walking contrary to him, and fighting against him; God continueth many a day, to some many a year, offering peace, desiring there may be a league made; onely it must be offensive and defensive; it must be an holy peace, and league against the Devil, the world, and the flesh; upon this the sinner breaks off, he will not be an enemy to his old cursed friends: now at death this Treachery dieth, and the breach then continuing it is irreconcilable for ever. Then the King of Kings causeth his terrors to set  
I them-

*Nondum  
tecum vidi  
in gratiam.*



themselves in array against the sinner, and  
proclaimeth open and eternal war.

Reader, for thy soules sake let me beseech  
thee to ponder this but one half quarter of  
an hour every morning, that the pain which  
sin bringeth will be eternal. O how may  
it take off the edge of thy love to thy most  
pleasing lusts! Endlesse misery must needs  
be easelesse: no condition so intolerable as  
a miserable condition that is unalterable.  
Its a comfort to a woman in travel, in the  
midst of her sharp throws and bitter pangs,  
to think these will have an end; the hope  
of that doth much help her to hold out;  
but wo and alas they whose end is damna-  
tion, shall have damnation which hath no  
end.

It doth much support the Saints under  
the anger of God, that though it be sharp,  
it will be but short, his anger endureth but  
for a moment, *Psal. 30. 5.* but then will not  
the heart of the sinner be rent in pieces  
with rage and despair, to know that the  
wrath of God must abide on him? *John 3.*  
*ult.*

The Egyptians three dayes darknesse  
was esteemed a fore plague, but what will  
thy punishment (O sinner) be, when thou  
shalt

shalt suffer utter darknesse; *blacknesse of darknesse for ever*, Jude v. 12. Ah wounding word, ever, ever; the most cutting word in comparison of it is healing; the bitterest word, in respect of this, is sweet; Despair will be the cutting off of all hope; and to have hope, the anchor of the soul, cut off, will be the deepest cut in the world; then the vessel of the soul will be liable to all storms and tempests imaginable.

Suppose that one of thy hands were to continue burning in one of our fires, as many millions of years, as there have been minutes since the Creation, couldst thou undergo it with any patience? what thinkest thou of it? Alas! this were a mercy, a heaven to the misery of men in hell; what wilt thou do when thy whole man shall suffer the vengeance of eternal fire? Jude 7. *Who can dwell with the devouring fire? who can dwell with everlasting burnings?* *Isa* 33. 14.

It is storied of one Roger Bishop of Salisbury, that being in prison extremely tortured, live he would not, and die he could not: truly such will the case be of rebellious ones; they shall long for death, but it will not come; and dig for it more than

life

for hid treasures. O how would they re-  
 joyce and be glad, if they could finde a  
 grave! but a being must be given to them  
 that are in misery, and life to the bitter in  
 soul: It is called death indeed, because  
~~death~~ is neither desired there, nor can it pro-  
 perly be said to be enjoyed; it is a living  
 death, or a dying life, such a death as shall  
 never taste of life, and such a life as shall ne-  
 ver taste of death. After the murderer of  
 his soul hath continued in that lake of fire,  
 as many thousand years as there are fish in  
 the mighty Ocean, and as there are crea-  
 tures great and small upon the whole earth,  
 and as there are stars in the heavens; and  
 after this as many millions of ages as there  
 are hours in all the fore-mentioned time,  
 yet after all this his torment will not be  
 one moment neerer to an end. O eterni-  
 ty, eternity, eternity, what art thou? to  
 what shall I liken thee, or with what com-  
 parison shall I compare thee? Thou art like  
 a vast Ocean which hath no banks, like an  
 outrageous fire which knoweth no bounds,  
 like the grave that is never satisfied, like the  
 barren womb that never saith, It is enough;  
 in respect of God thou art like *Melchisedec*,  
 without father, without mother, having  
 nei-

neither beginning of dayes, nor end of life. In respect of the good, like a day which had a morning, but shall never have an evening: in respect of the bad, like a night which had an evening, but shall never have a morning. In thee it is that the justice and severity of God, the sinfulness and malignity of sin, the deceitfulness and vanity of the world, the madness and desperate folly of sinners will sufficiently be demonstrated. In time men are whipped, but in thee it is that they are executed. In thee it is that men must suffer long, for all their abuse of the long-suffering of God. In thee it is that the swearer shall have enough of wounds, and oaths, and blasphemies, when he shall have Devils wounding his soul with their fiery darts, and when he shall blaspheme the Name of God through extremity of torments. In thee it is that the Adulterer will have enough of lust and lasciviousness, when he shall embrace deformed Devils, and lie down in a bed of fire (instead of feathers) surrounded with curtains of frightful fiends. In thee it is that the drunkard will have enough of his cups, when a cup of the pure wrath of an infinitely incensed God, shall be presented

to him, and he forced to drink it all up, though there be eternity to the bottome. In thee it is that the Sabbath-breaker shall have enough of disturbing Gods rest, when he shall be tormented, and have no rest day nor night for ever and ever, *Revel. 14. 16.* In thee it is that the Atheist in his family shall have enough of his prayerlessness and regardlesse of God, when he shall be ever, ever praying with his whole heart for a drop of water to cool his tongue, and God shall never, never shew the least regard towards him. In thee it is that the hypocrite wil have enough of putting off God with a painted holinesse, when he shall find a real Hell. In thee, lastly, it is that the covetous worldling, that like *Corah* is swallowed up of earth alive, and yet hath never enough, shal have fire enough, pain enough, and wrath enough in Hel.

Consider this, ye that forget God, lest he tear you in pieces, *when there is none to deliver you, Psal. 50. 22.* Good God! whether is man fallen? what desperate hardnesse hath seised on his heart, that he should be every moment liable to such a boundless, bottomlesse sea of scalding wrath, and yet as insensible of it, as if it did no whit concern



cern him; Ah did but the seduced world believe thy word, they would mind other works than now they do.

But *Reader*, what is thy judgment? is not the mirth of every sinner that maketh a mock of sin worse than madnesse? Should not the sting in sins tail deterre thee more than the false beauty of its face allure thee? Shalt thou look hence forward upon the most delightful sin as any better than *Claudius* his mushrome, pleasant, and poison? Well, whoever thou art that readeest this Use, be confident all this, and ten thousand times more is thy birth-right; thou art by nature an heir to this estate, that lieth in the valley of *Hinnom*. All this is the wages due to thee for thy service to sin; sin payeth all that die its servants in such black mony; and shouldst thou go out of this world before thou art new-born, thou shalt as certainly find and feel more than all this in the other world, as there is a God in heaven, and as thou art a living creature on earth. The God of truth hath spoken it, and who shall dis-annul it? *Matth. 18. 3. Matth. 5. 20. John 3. 3.* though thou art not actually under it, yet thou art every moment liable to it; this cloud of blood hangs  
I 4 night

night and day over thy head, and thou knowest not how soon it may break and shewre down upon thee. The decree and sentence is already pass'd in heaven, that thou who turnst not in time, shalt burn to eternity; and thou canst not tell how soon God may seal the warrant for thy execution.

*Bellarmino* is of opinion, that one glimpse of hel-fire were enough to make a man turn, not only Christian, but Monk, and to live after the strictest order. *Drexelius* tells us of a young man given to his lust, that he could not endure to lie awake in the dark; and on a time being sick, he could not sleep all night; and then he had these thoughts, What! is it so tedious to lie awake one night? to lie a few hours in the dark; what is it then to lie in everlasting chains of darknesse! I am here in my house, on a soft bed, kept from sleep one night; O to lie in flames, and in darknesse everlasting, how dreadful will that be? this was the means of his conversion.

O that Reader, what I have written, might work such an effect upon thy soul; how abundantly should I be satisfied for all my pains, how heartily should I blesse that  
God,

God, who by his providence call'd me to this task? Shall I entreat thee (as thou hast the least spark of true love to thy dying body, to thy immortal soul, to thine eternal peace) to break off thy sins by repentance, and flie all ungodlinesse as hell; for dost thou not perceive out of the Word of the living and true God, that though thy lust may be sweet in the act, yet her end is bitter as worm-wood, sharp as a two-edged sword, her feet go down to death, her steps take hold of hell, Prov. 5.4,5.

And in order hereunto, I desire thee to observe faithfully those directions I shall give thee in the third use; for I would not only open the sore and shew its danger, but also by the help of the Physician of souls, prepare a plaister; the Lord enable thee to apply it for thy cure.

Take a man that is most addicted to his pleasures, and bring him to the mouth of a furnace red hot, and flaming, and ask him, How much pleasure wouldst thou take to continue burning in this furnace for one day? he would answer undoubtedly, I would not be tormented in it one day, to gain the whole world, and all the pleasures of it; ask him a second time, what reward would you

you take to endure this fire half a day? propound what reward you wil, there is nothing so precious which he would buy at so dear a rate as those torments; and yet how comes it to passe O God, that for a little gain, and that vile; for a little honour; and that fugitive; for a little pleasure, and that fading, men so little regard hel-fire which is eternal.

*Drex. of e-  
tern. third  
confid.  
Rhodo-  
daphne.*

By this time I hope it is day in thine understanding, and thou seest clearly that there is a difference between the death of the righteous and the wicked; that as the same perfume, which is mortal to the ravenous vulture, is refreshing to the true Dove; that as the same herb which cureth men stung with Serpents killeth beasts: so the same mortal disease which cureth the Godly of all their spiritual and bodily distempers, killeth the wicked; *they are killed with death, Rev. 6.*

Heaviness to a Saint, may endure for the night of this life, but joy wil come in the morning of death; whereas the freshest streams of sinful delights, wil end in a salt sea of sorrows and tears.

I come now to a second use, and that will be by way of examination. If it be so, that

hat they who have Christ for their life shall  
 have gain by their death; then examine  
 whether thou art one of them, *to whom to  
 die will be gain.* Like a Merchant, cast  
 up the accompts between God and thy soul,  
 and see how much thou art worth for ano-  
 ther world; It is good husbandry to know  
 the state of thy flock, *Prov. 27. 23.* but  
 there is a greater necessity of knowing the  
 state of thy soul, of communing with thy  
 own heart. *Psal. 4. 5.* Is it not a thousand  
 pities to live known to others, and to die  
 unknown to thy self; to speak so often,  
 and so much to others, and yet in the ma-  
 ny years that thou hast lived, never to  
 have spent one houre in serious discourse  
 with thy self, about thine eternal condition,  
 what shall become of thee for ever.  
 Friend, it may be thou hast been very  
 solicitous to know what shall befall thee  
 whil'st thou livest; is there not more cause  
 for thee to be inquisitive, what shall befall  
 thee when thou diest? I think it concern-  
 eth thee to be faithful and diligent about  
 this work of examining thy soul, whether  
 Jesus Christ be thy life, when all thy hap-  
 piness hangs on this hinge, even thine e-  
 state for eternity. Trivial matters may be  
 pass'd

Many a  
 man may  
 say of him-  
 self, as the  
 Epigramma-  
 riest of  
 his un-  
 neighbor-  
 ly Neigh-  
 bor, In  
 urbe tota  
 nemo tam  
 prope sam  
 proculque  
 nobis.



pass'd over sleightly, but things of weight must be minded seriously. Reader, hadst thou ever a matter of greater or equal concernment to thine unchangeable eternal estate? Are not thy following thy trade, thy providing for thy family, thy eating, drinking, sleeping, and the most necessary things thou canst imagine about thy outward man, but rattles and babies, but toys and trifles in comparison of this?

Suppose the title I am speaking of, did but concern an estate in Land of 100 pound *per annum*, which thou wert buying, wouldst thou not consult with this and that man, whether the Title were good or no? wouldst thou think two or three dayes ill spent, in searching and advising to prevent the cozenage of thee and thy children? And doth not thy soul, thine eternal estate, deserve more care, more time, more pains, more consulting, searching and questioning, for fear of an everlasting miscarriage? Let thy reason be judge; Had not those wyers need to be strong, that have such a weight as thy eternal welfare hanging on them? Should not that Anchor be cast sure, which is entrusted with a vessel so richly laden as with thy soul,

soul, that Jewel of inestimable value more worth than a world? Can that foundation be too firmly laid, that hath such a building as eternity of happinesse depending on it. Without question, those deeds and evidences (if ever any) had need to be unquestionable, that convey the inheritance which is incorruptible, undefiled, reserved in heaven.

And the rather shouldst thou try thy soul thoroughly, because shouldst thou content thy self with a counterfeit Title to heaven, (as most men and women amongst us do) by vertue only of some deeds which the diuel and thy carnal heart have forged, and shouldst so dy, thou wouldst assuredly be dealt with as a cheat, and cast into the prison of hell, and then thy condition will be most lamentable, because it will be irrecoverable.

If thou missest at all when thou diest, thou missest for all and for ever: An error then can never be mended; there can be no second throw cast, no second Edition come forth to correct the errors of the former; but the great work for which thou wert born not being done, thou art undone to eternity; and then (as godly men

men befool themselves in this world ; while they live, *Psal. 73. 2.* for their corruption, so) thou wilt befool thy self in the other world, when thou diest for thy presumption, *Jer. 17. 11.* that thou shouldst think the rotten props of a little profession of a few outward priviledges, and inward good meanings ( as thou call'st them) could bear the weight of thy soul and thine endlesse state ; that thou shouldst build so sleightly for a dwelling of perpetuity. *Set thy heart therefore to all the words that I speak unto thee; for it is not a vain thing, but it is for thy life, Dent. 32. 46, 47.*

Well friend, the great question which I shall put to thee, will be this; Canst thou say, *To thee to live is Christ?* thy gain by death dependeth on this, *Examine thy self thoroughly, prove thy self, whether thou art in the faith or no, 2 Cor. 13. 5.* The Eagle tryeth her young ones by the Sun, whether they be of the right brood or no; as some affirm; do thou try thy self by this Sun of righteousness, by this life in Christ, by thine ingrafting into Christ. Ask thy soul whether it be acquainted with the new birth, the new Creation, the Divine nature, the renewing in the spirit of thy mind,

*Wisd. 2. 13*  
*Te d'ni*  
 to pierce  
 through  
 and  
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mind, the sanctification of the Spirit, the walking after the Spirit, the Image of God, the writing of his Laws in thy heart, the Law of the Spirit of life in Christ, effectual calling; unlesse thou hast that one thing signified by all these things, thou hast nothing; then and not till then, thou hast crost thy line, shot the gulph, art safely landed in Christ, and hast attained that which ever accompanieth salvation.

But because this self-tryal, though it be a necessary duty, yet is a work of much difficulty; It is easier for a man to speak to the stateliest King in the world, then to himself as he ought to speak; and because naturally, mens fores and corruptions make them so unwilling to be searched for feare of pain, I shall annex two or three quickening motives to perswade thee to this much neglected duty.

1. Consider how easie and ordinary it is to be deceived, though it be in a work of such infinite weight; now where the businesse is weighty, and the mistake ordinary and easie, it requireth thee to search thoroughly. It's one of the most ordinary and easie things in the world, for a child of disobedience to live and dye asleepe in sin,  
and

and never dream of hell, till he come to awake in the other world in a bed of fire; thy deceitful heart will be night and day inclining thee to sleep; and the diuel will be sure to keep the cradle rocking.

Alas, how very very few are there that will be perswaded to cast up their spiritual accompts; but like men that we say are worse than naught, loath the thoughts of looking into, or summing up their estates; or like some women, when they come to be old, turn the back-side of their looking-glasses towards them, as unwilling to see their own wrinkles, and deformity.

And of those that do sometimes examine themselves, how many are there that do it sleightly and superficially, contenting themselves with false marks, quickly believing what they would have, even all to be well till they are sent to be undeceived in hell?

*Maud* mother to King *Henry* the second, being besieged at *Oxford*, she got away with white apparel in the snow undiscovered. So do many hypocrites with their profession of snow like purity passe among men, but *God knowes the heart.*

*Cambd.  
Brit.*

All



All is not gold that glisters, nor is all grace that makes a fair shew in the flesh; there is much counterfeit coin in the world, that goeth currant among men, as if it were as good as the best; so there is a great deal of counterfeit holinesse in the world, a great deal of civility, of morality, of common grace, which is taken (or rather mistaken) by men for true saving grace; much fancy is taken for faith, presumption for hope, self-love for Saint love, and worldly sighs for godly sorrow.

What can the Saint do, but as to the outward appearance, the sinner may do the same? as the diuel is Gods ape, so is the self-deluding soul not seldom the Saints ape.

Doth the Saint abstain from grosse sins? so doth he whose Religion consisted so much in Negatives, *Luke 18. 11.* Doth the Saint pray? so do the *Pharisees*, and make long prayers too, *Matth. 23. 14.* Do the Saints fast? *Nehem. 1. 4. Dan. 9.* So do they, *Matth. 6. 16, 9, 14.* and it may be twice in one week, *Luke 18. 11.* Do the Saints give alms? *Acts 10.* so do they, *Matth. 6. 1, 2.* Do the Saints confesse sin, the sinner can do it in the very same words,

*1 Sam. 15. 24. Doth Ephraim repent? Jer. 31. 18. so doth Judas, Matth. 27. 3. Doth Abram believe? Rom. 4. so doth Simon Magnus, Act. 8. 13. Doth Hezekiah humble himself? 2 Chron. 32. 26. so doth Ahab, and walk softly into the bargain, 1 Kings 22. 15. Doth the man after Gods own heart fulfill all Gods will? Act. 13. 22. you shall hear that a Jehu shall do very much, and that by a testimony from Gods own mouth, 1 Kings 10. 31. Thou hast done well in executing that which was right in mine eyes, thou hast done unto the house of Ahab according to all that was in mine heart: What a great resemblance is there in all these outwardly? but a vast difference inwardly. The ungodly sometimes do attain to the outward actions, but never to the inward sanctified affections of the godly. As the painter may paint fire, but he cannot paint heat, that is beyond his skill. Many titular Christians are like the *Onyx-stone*, of which Naturalists write, that it is clear and bright in the superficies, but dark and muddy at the center; men of civil conversation, but not of sanctified affections: Now all this calleth aloud to thee, to try thy self whether thou goest beyond them, that do all before-*

before-mentioned, and yet come short of heaven.

Besides it is not seldome that a true Christian, for want of a prudent trial judgeth himself unsound; As the face of *Moses*, so his heart shines with grace, and he knoweth it not; Christ is in him, as he was with the two Disciples, and he (as they) is ignorant of it. Many Christians like *Hagar*, weep and mourn, that they must die for thirst, when the water of life is by them, yea within them.

There is that maketh himself rich (full of peace and joy, from assurance of Gods favour and his salvation, yet hath nothing, (not one jot of grace or true ground of joy) there is that maketh himself poor (perswadeth himself to be in a most wretched estate) and yet hath great riches, *Pro. 13. 7.*) is highly in Gods favour, and hath great store of saving grace.

But most comonly the error is on the other side; how doth every swaggering, or at best, civilized sinner presume that he is a Saint? how often hath he blear-eyed *Leah* lying by him all night, and he thinketh it is beautiful *Rachel*, til the light of the morning discover the contrary? how many have the

Devil and the world lodging in their arms and embraces, and think it is Christ, the fairest of ten thousand, till upon examination it be found otherwise?

*Reader*, take heed this be not thy case, that thou like *Uriah* carriest letters about thee, importing thy own execution, and yet thou not know of it; it is ordinary for men to think they are spiritually rich, and increased with good, and to have need of nothing, and not to know that they are wretched and miserable, and poor, and blind, and naked, *Revel. 3. 17.* they cry like *Agag*, Surely the bitterneffe of death is past; there is no fear of death, of wrath, of hell, or damnation, when they are liable every moment to be hewn in pieces before the Lord, to be torn in pieces by the roaring lion: O how many a precious vessel (soul I mean) hath been split upon this rock of presumption! Doth it not therefore concern thee to be serious and faithful in searching thy heart, lest thou shouldst (as the most) deceive thy self about a businesse of such unspeakable consequence?

Secondly, consider the fewnesse of them that have Christ for their life, or that live  
this

this spiritual life; every one almost that li-  
veth within the visible Church is ready to  
say, that heaven is his inheritance, and he  
shall escape the wrath to come; when the  
Word of God, and the works of men do  
clearly and fully speak the contrary.

The Devil hath his droves, *all the earth  
wandreth after the beast*, Rev. 17. 8. *The  
whole world lyeth in wickedness*, 1 John. 5. 19.  
*The enemies of God cover the earth like grass-  
hoppers for multitude*, Judg. 7. 12. *they fill the  
Countrey, when the Israelites are like two little  
flocks of Kids*, 1 Kings 20. 27. The good  
and the true shepherd calleth his flock a  
*little flock*, Luke 12. 32. *say a little, little flock*, τὸ μικρὸν  
τοῖς μυστικοῖς.  
there being in the original two diminutives  
to shew ther fewnesse. When four, if not  
five Cities were destroyed, *one righteous  
Lot with his small family is delivered*, Gen.  
19. 15. When an whole world is drowned,  
a few, that is, *eight souls are saved*, 1 Pet. 3.  
20. Therefore the children of God are  
called a remnant, Micah 7. 18. two or three  
yards remaining of fourty or fifty, and com-  
pared to *the gleanings after the vintage*, Isa.  
17. 6. one or two bunches may be left under  
some thick or outmost bough; but what  
are they to the many baskets full that were



gathered before. The Saints are jewels; now how few are there of such pearls, in comparison of *pebbles*! *Mal. 3. 17. and strangers, Psal. 119. 19.* how small is their number to natives, *which are the worlds own, Joh. 15. 19. The Church of Sardis hath a few names onely that have not defiled their garments, Rev. 3. 4.*

Some have divided the world into thirty parts, and have affirmed nineteen of those to be without Christ, (in whose name alone is salvation) and six of the remaining eleven to be Papists, which certainly are in no safe way to heaven, and five parts of thirty onely to be Protestants, amongst whom they that read of their way of worship beyond the Seas, will find many of these to be but mungrel-Protestants; But (to wave this, and) to come to *England*, where it is generally by godly men believed, that God hath as numerous an issue of new-born children, as in any such quantity of ground in the world; and *Reader*, take the publick congregation thou dost joyn with in the solemn worship of the ever-blessed God upon his own day; and suppose one should come and sweep out of it in the first place, all notorious sinners, drunkards, swearers, adul-

adulterers, extortioners, liars, railers, scoffers at godlinesse, Sabbath-breakers, and the like; upon whom whosoever looketh with Scripture-spectacles, may see the Devils mark on their foreheads, hell written on them in great letters, they continuing impenitent; would not such a besome sweep away much dust, even a great part of the people of the Parish where thou livest: but suppose one should come in the second place, and purge out your civil and moral, yet unsanctified men and women; such I mean, as are fair and just in their carriage and dealings, you cannot say black is their eye; they pay to every man his due; these are good second-Table men and women; their Religion consisteth altogether in their righteousness towards men; they will not for a world wrong their neighbour of a farthing, but they make no conscience of robbing God of the great fear, chief love, choice delight, strong trust, which are due to his Majesty; they know not what it is to know him and his will, to acknowledge him by religious performances of prayer, reading, and the like in their Families and Closets, they can scarce tell you what God is, or what Christ is; or what the Lord

K 4

Jesus

Jesus hath suffered or purchased for sinners : As old as many of them are, they are more ignorant of the natures, offices, states of Christ, of regeneration, justification, and sanctification, than little children; and yet they are too old to learn; the Minister cannot perswade them to come to him, and be instructed by him in the principles of the Oracles of God; nay, and they will not believe that ignorance is a damning sin, though God hath spoken so peremptorily, *That Christ shall come in flaming fire to render vengeance on them that know not God*, 2 Thess. 1.8. and he hath told them expressly, *that men perish for want of knowledge*, Hosea. 4. 6. Prov. 1. 22, 29.

Suppose, I say, one should purge out all these civil righteous, yet ignorant and irreligious persons, questionlesse he would purge out two parts of three of the remaining ill humours; how very many would that blind Captain ignorance lead out of a Congregation?

But suppose one came, in the third place, again, and take away them that are righteous in their dealings with men, and seem religious in their duties towards God; that pray, and hear, and read, and fast, and instruct

struct their Families, and call upon God in secret, and yet are only so good to the eye of man, being like some fruit, fair in the outside, but rotten at coare, having self-ends and carnal principles in all they do, *Matth. 23.* and *Matth. 6.*

After three such sweepings, how few thinkest thou would be left in a Congregation, or in a Parish? If Christ should come with his whip of cords, and scourge all these out of his Temple (whom the Word of God clearly condemneth) would not Jesus be left almost quite alone, as he was in *John 8. 9.*

Besides all those fore-mentioned; how many are there whose Religion consisteth meerly in opinions, or heresies, or schisme, and separation from the people of God and publick worship, and from the good old way of faith and repentance, that minde neither Sabbath, nor Sacraments, nor Family-duties, and trust for salvation to the light within them, even *till they come to utter darknesse?* *2 Pet. 2. 1, 2. Jude 11, 12. 1 John 2. 19.* O how few are there that shall be saved! If *Ulpian* complained, there were few true Philosophers, have not we more cause to complain, there are few true believers?

*ers ; for who hath believed our report ? and to whom is the arme of the Lord revealed, Isaiah 53.1.*

The termes of denying a mans self, of crucifying the flesh, with the affections and lusts thereof, of cutting off right hands, and plucking out right eyes, of hating father, mother, wife, child, name, house, and lands (without which Christ will not save the soul) are so irksome, and contrary to the sensual brutish man ; that rather then admit them, they will take their leave both of Saviour and salvation : *Straight is the gate, and narrow is the way that leadeth to life and few there be that finde it, Matth. 16. 24. Galat. 5. 24. Mark 9. 43. Luke 14. 26. Matth. 7, 14.*

*Reader, I take not delight to number the people of God, much lesse to lessen their number. The Lord knoweth, I have not written this Head without some sorrow of heart ; my prayer is like that of Joabs, The Lord adde unto his people an hundred fold, and grant that his sons may come from far, and his daughters from the ends of the earth, that the dominion of his son may be from Sea to Sea, and from one end of the land unto the other ; but without all controversie, they are comparatively*



paratively very few ; and why doth the Word of God mention it so much, but to make thee more diligent *and violent for the Kingdome of heaven!* *Matth. 7. 13, 14.* If there were but few damned, and many saved out of the places where we live, I think it would behove thee to try upon what ground thou standest, lest thou shouldst be one of those few that must suffer the vengeance of eternal fire ; but when so many, when such multitudes go in the broad way that leadeth to destruction, when the love of many waxeth cold ; and tis but an he almost that shall *endure to the end, and be saved,* *Matth. 24. 12.* how much, how much doth it concern thee to look about thee, that all things are right within betwixt God and thy soul !

Thirdly, consider the profitableness of a serious faithful examination of thy estate ; if thou hast this spiritual life, thy comfort dependeth upon the knowledge of it. He that hath true grace, shall go to heaven certainly ; but he only that knoweth it, shall go to heaven comfortably. What the Lawyers say of civil things, I may say of spiritual : Things that appear not, are all one

*De non apparentibus  
& non existentibus,  
eadem est ratio.*

as

as if they were not at al in being. What comfort hath he that is heir to a vast estate, till he know of it, more than he that hath nothing to do with it? What comfort is it to thee that thou art a child of God, a member of Christ, an heir of heaven, unlesse thou knowest it upon Scripture-grounds. If twenty or thirty are condemned, and one be pardoned, this man torments himself with fears and terrours as much as the rest, till he knoweth of his pardon. Doth not many a Christian, like *Jacob*, go down to the grave with sorrow, and refuse to be comforted, onely upon a false supposition, that the *Joseph* of their soul is dead, when indeed he is alive, and in favour in the heavenly Court, as they upon a true search and enquiry will find? *vide Galat. 2. 20. 2 Pet. 1. 10.* which will shew this to be a duty and attained unto by others, *2 Cor. 5. 1.* and indeed how contented wilt thou be in all conditions, when thou hast once attained the knowledge of thy good estate God-ward! thou wilt bid every messenger welcome for his sake that sendeth him; thou needst not fear any servant can night or day knock at thy door with ill news; how willingly wilt thou go to duty? and with what alacrity

city perform them? knowing the God whom thou drawest nigh to, is thy loving Father; the Christ in whose Name thou approachest, is thy lovely Saviour; nay, how joyfully maiest thou think of death, as the portal through which thou shalt go into thy Masters joy and endlesse life! Believe it, thy life will be an heaven upon earth. And shouldst thou find thy estate lost, will it not be an infinite mercy to thee, that thou didst know it before it was too late! how will it awaken thee out of thy security, and affrighten thee upon the apprehension of thy misery! how will it quicken thee to mind thy duty! in loathing thy self, in leaving thy sins, and in flying to thy Saviour. Sound conversion begins at self-examination; *First we search and try our wayes, and then turn to the Lord, Lament. 3. 39.* The way to have our sores cured, is first to have them thoroughly searched; *I considered my wayes, and turned my feet to thy testimonies, Psal. 119. 59.* If thou wouldst have thy face clean, look into the glasse of the Law, and view thy spots: He that knoweth not that he is in a wrong path, will not turn back, though the farther he goeth, the greater is his deviation and danger. *Jer.*

31.19. *After I was instructed, or after I was made known to my self, I repented. As Abigail said to David, If thou hearken to thy servant, it will be no grief of mind hereafter to my Lord, that thou art kept from shedding of blood; so say I to thee; If thou wilt faithfully examine thy self, it will be no cause of sorrow hereafter to thee, that thou wert thereby kept from a further shedding the blood of thy soul. I will conclude this motive with the meditation of the learned and holy Bishop, now with Christ.*

*Bish. Hall's  
Meditat.  
& Vows,  
Cent. 2.  
Meditat. 4.*

That which is said of the Elephant, that being guilty of his deformity, he cannot abide to look on his face in the water (but seeks for troubled and muddy channels) we see well moralized in men of evil conscience, who know their souls are so filthy, that they dare not so much as view them, but shift off all checks of their former iniquity, with the excuses of good fellowship. Whence it is that every small reprehension galls them, because it calls the eye of the soul home to it self, and makes them see a glimpse of what they would not: So have I seen a foolish and timorous patient, which knowing his wound very deep, would not

not endure the Chirurgion to search it; whereon what can ensue, but a festering of the part, and a danger of the whole body? so have I seen many prodigal wasters run so far in books, that they cannot abide to hear of a reckoning; It hath been an old and true Proverb; *Oft and even reckonings make long friends*; I will oft summe my estate with God, that I may know what I have to expect and answer for; neither shall my score run on so long with God, that I shall not know my debts, or fear an audit, or despair of pardon.

I come now to the touchstone, by which thou must be tried, whether thou art true gold or counterfeit; it is likely thou presumest thy estate is good; well, art thou willing, the Word of God that must whether thou wilt or no judge thee for thy eternal life or death at the last day, should try thee at this day? If thy wares be right and good, thou wilt not be afraid to bring them out of thy dark shop, into the light: If thy title be sound and good, I know thou wilt be ready for a fair Trial at law, even at the Law of God.

*Ad hunc librum, ut  
judicem; ad  
alias, ut  
iudex di-  
venio, laith  
Melancth.  
of t  
ble.*



I shall try thee two wayes, though both will lead to the same place; I must first intreat thee to put those four particulars to thy soul, which in the beginning I told thee were included in that expression, *To me to live is Christ.*

1. Ask thy soul what is the principle of thy Religious performances, what is the spring of thy obedience; men indeed judge of others principles by their practices, because they cannot discern the heart, whether it be right in a duty or no; but God judgeth of mens practices by their principles, as we may see by his speech of *Paul*, *Behold he prayeth*, Act. 9. 11. *Paul* was a *Pharisee*, one of the strictest of them, and they were much in prayer, but God who knew his heart was wrong in former duties, takes not any notice of them; now *behold he prayeth*; he might say a prayer before, but he never pray'd a prayer til now; when he had a right principle, being regenerated by the holy Ghost, then and not till then he made a right prayer. Til the Tree be good, the fruit can never be good, *Matth.* 7. 17. Now Friend, what is the principle of thy duties? is it fear of men, hope of honour, desire of gain, or nearly the stopping

ping the mouth of conscience, or custom? are these the weights that make thy Clock to go? and if these were taken off, would thy devotion stand still? then thy heart is not right in the sight of God; intreat him for the Lords sake, that the thought of thy heart may be forgiven thee; Or do thy pious actions flow from a renewed will, and renewed affections? Doth the outward correspondency of thy life to the Law of God, proceed from an inward conformity in thy heart to the nature and Law of God; from the Law written within? if it be thus, thy condition is safe; for the deeper the spring is from whence the water comes, the sweeter the water is, and thy services the more acceptable to God.

Speak thy self, whether thou prayest, readeest, hearest, singest from the Divine nature within, from love to the infinitely amiable God, from the delight thou takest in communion with him in duties; O how sweet is that hony, that drops of its own accord from the comb! and how pure is that Wine which floweth freely from the grape! So grateful and acceptable is that sacrifice to God, which is season'd with sincere love. *Blessed is the man that feareth*

*the Lord, and delighteth greatly in his Commandments, Psal. 128. 1.*

Or dost thou worship God from the same principle the *Sadduces* do, who deny the Resurrection: only from a desire it may go well with thee in this life; or from the same principle from which the *Persians* do the devil: only from fear lest he should do thee hurt; surely that service will be fowr, which like verjuice is squeezed out of the crabs; To serve God with a filial fear is commendable, but to serve him from a servile fear is unacceptable.

The upright Christian worketh from an inward principle, the new Creation within; and thence it is, that spiritual things are so natural and delightful to his regenerate part, as we see in *David*, *I delight to do thy will, O my God*; how cometh this to passe, but from an inward principle? *Thy Law is within my heart, Psal. 40. 8.* or as it is in *Hebrew*, *Thy Law is in the midst of my bowels.* But now an hypocrite usually acteth from some outward principle, as the *Pharisees* did, *Matth. 23. 14, 27. Matth. 6. 1, 5.* the wind from without makes their Mill to go; some goads, or whips, force them forward; hence it is, that like tired Jades, they

they are presently weary, and desire nothing more then to rest, and cease from such unpleasant labour.

2. Ask thy soul what is the pattern of thy life; whom dost thou labour to imitate, is it Christ or thy Neighbour? Do'st thou set thy watch by the Town Clock, or by the dial of Scripture, because that never faileth of going according to the Sun of Righteousnesse? A man dead spiritually (like dead fish) ever swimmeth down with the stream of the times, will follow a multitude to do evil, cannot endure to be singular; like the Planet *Mercury* (at best) if in conjunction with good, he is good; if with bad, he is bad; or like water, taketh the figure of the vessel, what ever it be; into which it is put; But now a living Christian doth not dresse himself by the glasse of the times; whil' st he is in the Wilderness of this world, he may follow the cloud of faithful Witnesses, but it must be no farther then they follow Christ, 1 Cor. 11. 1. Christ is the great standard by which he measureth and trieth, and which he endeavoureth to imitate in his thoughts, words & actions, He doth *ut verbis & nummis presentibus, & vivere moribus prateritis*, use such

L 2

*Admonet  
non omnes  
promiscue  
esse imitan-  
dos. Calv.  
in Phil, 3.*

such words and money as is currant at present, but lives after that example which was in times past; the patterns of godly men bear much sway with him; but he knoweth there are some things in their lives, which are sea-marks to be avoided, and not Land-marks to direct us; therefore like the Eagle, he looketh most at the Sun, Christ himself; Now Christian, examine thy ielfe whom dost thou look upon for thy pattern; is it thy desire and care to regulate thy Family and life, as such a Knight, or Esquire, or Gentleman in the Parish where thou livest ordereth his, or as thy prophane irreligious Neighbours do theirs? or dost thou look upon, and labor to resemble Jesus Christ, to govern thy house and heart as he did his, praying with his Apostles, instructing them in the Mysteries of the Kingdome of heaven, and the like? *Matth. 6. walking humbly, inoffensively, and worthy of the Lord, even unto all well-pleasing, Heb. 7. 26. 1 Pet. 1. 19.*

It is reported of *Hierom*, that having read the Religious life and death of *Hilarion*, he cried out holding up the book, Well, *Hilarion* shall be the Champion whom



whom I will follow; So when thou readest in the Scripture of the heavenly pious life, and holy patient death of the Redeemer, how he did all things well, and none could convince him of sin; is thy soul so ravish't with the beauty and lustre of those many graces, which shined so eminently in him, that it breatheth out, O that I were like him, O that I could be as meek and lowly as Christ, that I could deny my self, and despise the world, and glorifie God as much as Christ did, that the same mind were in me that was in Christ Jesus! and though to thy hearty sorrow, thou seest how far short thou comest of a perfect conformity to him, yet thou resolvest to use all means appointed, that thou mayst be more like him, and concludest, Well, Christ shall be the only Champion whom I will follow. Answer thy conscience within thee, whether it be thus or no; for if thou art a living Member, thou wilt resemble thy Head; *Those whom God did fore-know, he did predestinate to be conformable to the Image of his Son, Rom. 8. 29.* As the Image in the glasse resembleth the face, in figure, feature, and favour, so doth the true Christian after his proportion resemble Jesus Christ.

*Christiani  
à Christo  
nomen ac-  
ceperunt, &  
opera pre-  
tium est ut  
suis haere-  
des nomi-  
nis, ita sint  
imitatores  
sanctitatis.  
Bern. Sen-  
tent. p. 496*

3. Is Christ the comfort of thy life? when trouble like frosty weather overtaketh thee, which is the fire at which thou warmest thy heart? is it this friend, or that place of preferment, or any outward comfort whatsoever; or is it thy Relation to Christ, and his affection to thee? when damps arise out of the earth, is it the joy of thy soul that light springs down from heaven? or do'st thou trust to the Candle of the creature, which will burn blew and go out? Is Christ (man) or the world the door through which thy joys come in, the dish on which thou feedest with most delight? If Christ should give thee the long life of *Methuselah*, the strength of *Sampson*, the beauty of *Absalom*, the wisdom, wealth and renown of *Solomon*, and deny himself to thee, canst thou contentedly bear his absence, or wouldst thou say as *Haman* in another case and *Absalom*? 2 Sam. 14.

*Xenophon.*

32. All this availeth me nothing, so long as I may not see the Kings face. As *Artabazus*, when *Cyrus* gave him a cup of gold, and kissed *Chrysantas*, told the King, The cup thou gavest to me, was not half so good gold, as the kisse thou gavest *Chrysantas*.

so saith the living Saint when Christ bleſſeth him outwardly, and with-draweth himſelf from the ſoul; Lord, the cups, the wife and children, the food and raiment, the pleaſures and treasures, all the earthly mercies thou givest to me, are not a quarter ſo good gold, as the kiſſes of thy love which thou givest unto thy favourites; *O kiſſe me with the kiſſes of thy mouth, for thy love is better then wine, Cant. 1. Remember me, O Lord, with the favour that thou bearest unto thy children; O viſit me with thy ſalvation, that I may ſee the good of thy choſen, that I may rejoyce in the gladneſſe of thy Nation, that I may glory with thine inheritance. Pſal. 106. 4, 5. Look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy Name. Pſal. 119. 132.* Theſe are the holy Petitions of a gracious ſoul for a childs portion. Common mercies will never content them that have ſpecial grace; nor ſatisfie them that are ſanctified indeed. As the needle toucht with the Load-ſtone is reſtleſſe, till it points toward the North; ſo the Saint that is toucht effectually by the Spirit of God, is unquiet till he turn unto and have fellowſhip with Jeſus Chriſt. He may flutter up and down (like

(like the Dove) over the waters of this world, but can find no rest for the soles of his feet, till he return to Christ the true Ark, *till Christ put forth his hand, and take him in, Gen. 8.9.* Then and not till then, he crieth out with the Psalmist, *Return to thy rest O my soul, for the Lord hath dealt bountifully with thee.*

Now Reader, what say'st thou, how is it with thee? Do thy affections as the waters of Jordan, *overflow their banks at the time of thine earthly harvest? Josh. 3.15.* Or like the bird, do'st thou then sing most merrily, when thou art mounting up to heaven? Art thou willing to be served as the children of Abrams Concubines, put off with ordinary gifts? or must thou like Isaac, have all, even Jesus Christ, or else thou esteeme'st thy self to have nothing? *Gen. 25 5,6.*

4. Is Christ the end of thy life? Is it thy main scope to live to him that died for thee? Doth the compasse of thy soul without trepidation, stand right to this pole the glory of Jesus Christ? For none of us liveth to himself, (saith the Apostle) and no man dieth to himself, but whether we live, we live unto the Lord, and whether we

we die, we die unto the Lord; whether we live therefore or die, we are the Lords. *For so this end Christ both died, and rose and revived, that he might be Lord both of dead and living, Rom. 14. 7,8,9.* A sincere Christian dedicates his body, soul, name, estate, relations, interests, and his all to the glory of Christ, and wisheth he had something better to consecrate to him; As the *Grecian* told the Emperour, If I had more, more would I give thee; so the Saint desireth that he may believe more, and repent more, and hate sin more, and for this end, that he may exalt Christ more. The Philosopher telleth us that means move by the goodnesse of their ends, not by any absolute goodnesse of their own, but by their relative goodnesse, the goodnesse of their ends; as we take Physick not for Physicks sake, but for healths sake; So duties and Ordinances move a Christian to mind them, not so much for their own sake, as for their ends sake; he prayeth, fasteth, readeth, meditateth, that he may thereby and therein please, glorifie and enjoy the Lord Jesus Christ.

*Media mo-  
vent boni-  
tate finis.*

But now a Professour without the power of godlinesse, hath another end; He go-  
cth



As that  
Emperor  
who com-  
manded all  
golden I-  
dols to be  
pull'd  
down out  
of Chur-  
ches, not  
out of ha-  
tred to the  
Idols, but  
out of love  
to the gold

eth to Church, but it is as the cut-purse,  
not to seek God, but his prey. He per-  
formeth duties, but either for self-credit,  
*Matth. 6. 2.* as *Pliny* observeth of the  
Nightingale, that she will sing much lon-  
ger and louder when men are by, then when  
they are not; or else for self-profit, *Matth.*  
*23. 14.* Like him in the comedy that cri-  
ed out O heavens, but pointed to the earth.  
Religion is either this mans stirrup, by which  
he hopes to get into the saddle above his  
Neighbours, or else it is his stalking horse,  
which he contentedly followeth all day,  
because it may bring him in some gain at  
night; like Satan, he may assume the shape  
of *Samuel*, but it is only upon some parti-  
cular errand, and for his own ends; This  
man is not holy, but crafty, and doth not  
serve God, but himself of God. *Reader,*  
search whether thou art not one of these;  
*Thou art but an empty vine, if thou bringest  
forth fruit to thy self, Hos. 10. 1.* O how  
many a work, materially good, being flie-  
blown with self, proves formally bad,  
and so becomes stinking and unsavoury in  
the nostrils of God! Self is the pirate which  
too too often intercepteth the golden fleet  
of religious performances, that they can-  
not

not return fraughted with blessings. It concerneth thee therefore to observe thy ends; what are thy ends in thy eating, and drinking, and all thy natural and civil actions? is thy end to please and gratifie the flesh? or is it that thou mayst get health and strength, and thereby be the more serviceable to thy Maker and Redeemer? what is thy end in thy spiritual undertakings? is duty the end of duty, or is obedience to the honour of, and Communion with Christ the end of thy performances? make a pause before thou readest farther, and answer the Lord who commandeth thee to examine and know the state of thy soul.

But because I would willingly find thee out whoever thou art, and have thee fully acquainted with thy spiritual condition, I shall desire thee to try thy spiritual condition by the efficient cause of it, and that is the Spirit of God. The holy Ghost is called the Spirit of life, *Rom. 8. 2.* and indeed he only hath this spiritual life, that hath this Spirit of life; As all the members of the natural body are actuated and enlivened by the same humane spirit from the Head; So all the Members of the Mystical body are quickened and actuated by the same

same Divine Spirit from their Head the Lord Jesus Christ. Mark therefore that one place in *Rom. 8. 9.* how full it is to this purpose; for upon that place, the weight of all I have to speak further about this Use of trial will depend. The words are these, *But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. (Mark) Now if any man have not the Spirit of Christ, he is none of his.* Observe I beseech thee, If any man, let him pretend never so much, let his priviledges be never so many, let his profession be never so great, and his performances never so numerous, yet if he have not the Spirit of Christ, he is none of his; so that if the Spirit of Christ have not its habitation in thee, thou hast no spiritual relation to Jesus Christ.

Now I shall teach thee to know, whether the Spirit be in thee or no, by two of its effects or properties; the first will be more general, the second more special.

1. The Spirit of God if it be in thee, will purifie thee, for it is a purifying Spirit. Sanctification is the proper work of the Spirit of Christ. It is called the holy Ghost; and it is holy not only subjectively, but effectively;

fectively; it worketh halinesse, and makes men holy, 1 Cor. 6. 11. It infuseth holy habits and principles into the soul; whereby it is enabled to fight with; and by degrees to foyl its corruptions; It changeth the understanding by illumination, the will by renovation, and the affections by sanctification; it doth not infuse new faculties into the soul, but it doth renew the old; it turneth the same waters into another Channel; they ran before after the world and the flesh, but now after God and his wayes; It is as it were the same viol, only it is new tuned; before it could make no musick in praying or singing, but now it is so melodious, that it delighteth the heart, and ravisheth the ear of God himself. The old Moon and the new are the same, only the new hath a new endowment of light from the Sun, which it had not before; so it is here, the purified person is the same man he was before, only he hath a new endowment of the light of holinesse, which he had not before. Now thus the Spirit ever worketh where it dwelleth; it is therefore called a river of living waters, John 7. 37. not a pond of dead, but a river of living waters; a pond will suffer dirt and mud to continue

in it without opposition; but a river of living waters purgeth out, and casteth up its mire and dirt, its foam and scum, *Isa. 57. 20.* So the spirit of the world and flesh will let Atheism, pride, and unbelief to lodge and lurk in the soul without resistance, unlesse it be a little from a natural conscience; but the Spirit of God worketh out these gradually, as generous wine worketh out lees and dregs. The Spirit is also called fire, *Acts 2. Math. 3. 11.* for as fire fighteth with the cold water that is over it, and by degrees conquereth it, and reduceth the water to its own likenesse of heat in some measure; so the Spirit lusteth and fighteth against the flesh, and by degrees overcometh the interest of it, captivateth the soul to the obedience of Christ, and conformeth the whole man in some measure to the Image of God.

Examine thy soul by this, Doth the spirit within thee combat with, and conquer thy corruptions? Doth it enable thee to cast them away with shame and detestation? Hath it turned the bent of thy heart, and stream of thy affections, after spiritual and heavenly things? The waters of the sea (as some write) though by their naturall course



course they follow the center ; yet in obedience to the Moon are subject to her motion, and so turn and return, ebbe and flow. So though thou by nature didst follow the lusts of the flesh, the lusts of the eye, and the pride of life, yet in obedience to the Spirit dost thou now follow its motions? Hath the interest of the Spirit an actual predominancy in thy soul, above the interest of the flesh? Canst thou say, that the interest of the spirit, and the interest of the flesh, do often meet together, on a narrow bridge, where both cannot go forward together, and usually thou sufferest the Spirit to go forward, and the flesh to go back? When two Masters walk together, and a servant followeth after, it is not easie to know to which of the two the servant belongs, but when the Masters part, the servant is discovered whose he is; When religion and the world have their interests together, thou mayst be hid; but when thy credit and Christ, thy pleasure and the spirit come in competition (as they will very often) thou mayst discover thy self clearly, whose servant thou art. Speak friend, and let thy conscience witness, whether it be thus or no; thou mayst deceive and thereby undo thy self, but thou canst not

deceive God; for if the Spirit do not sanctifie thee, the Son will never save thee. *Pharao's* Court admitted of Frogs and Lice, and *Noah's* Ark received unclean Beasts into it; but no such vermine can crawl into the heavenly Court: Into it can in no wise enter (observe Reader) in no wise any thing that is defiled or unclean, *Revel. 21. 17.* These are the words of the true and living God. Canst thou think that thou hast the Spirit of God, and shalt be a gainer by death, who art a servant of unrighteousness, who hast vain-glory, covetousness, hypocrisie, carnal-mindedness within thee, and never mournest under them, as one heavy laden with them, nor longest after, nor usest diligently the meanes for deliverance from them? Dost thou live a spiritual life, that instead of being dead to sin, art dead in sin? and shalt thou arrive at heaven, who walkest in the road to hell? I assure thee, a King will sooner admit dunghill-rakers and privy-cleaners, in their nastiest, filthiest pickle into his bed, then God will take thee, if thou be such a one, into heaven: No, Heaven is for the holy, and for them only.

Regenera-  
tio gratui-  
tam coram  
deo iustifi-  
cationem  
individuo  
noxu comi-  
tatur, nec  
ab ea sepa-  
vari potest,  
cuius si  
distingui  
debeat.  
Polan.  
Synrag.  
lib. 6.  
cap. 37.

2. The Spirit of God is a praying Spirit.

it

it is called *the spirit of grace and supplication*, *Zach. 12. 10.* *the spirit of adoption*, *Rom. 8. 15.* *and of his Son, whereby they that have it cry Abba Father, Gal. 4. 6.*

As Christ in Heaven makes intercession for them without them, *Heb. 7. 25.* so the Spirit of Christ on earth maketh intercession for them within them; God never had any still-born children. The fathers after the flesh sometimes have dumbe children, but the Father of spirits never had any such. Mans invocation of God presently followeth upon Gods effectual vocation of him: One of the first signes of spiritual life in *Paul* was spiritual breathing; Behold he prayeth, *Acts 9. 6.* and it is observable, that prayer is the *Alpha* and *Omega*, the beginning and the ending almost of all his Epistles: And *David* was three times a day, *Psal. 55. 17.* nay seven times a day, at this blessed duty, *Psal. 119. 164.* yea, he was so wholly employed in it, that he speaketh as if he were altogether made up of it, *Psal. 109. 4.* But I prayer (*give my self unto*, as it is read in our translations, is added for explanation, as the different character sheweth) as if prayer had been his essential constitutive part. Some write of *Latimer*, that he would pray

*Et ego oratio. mollet. legit.*

\* Hierom.  
in ris.

\* Euseb.

Quorum  
spiritus do-  
mimi sunt  
et qui se se-  
deo subji-  
ciunt  
(mendici  
spiritu)  
Iunius in  
Mat. 5.3.

It is the  
character  
of the  
worst of  
sinners,  
they call  
not on  
God,  
Psal 14.4.  
a men  
once  
speechless  
is nigh  
unto death

so many hours, that he was not able to rise. Nazianzen saith of his Sister Gorgonia, that she prayed so much, that her knees seemed to be grown to the very ground. \* Paul the Eremite was found dead, kneeling upon his knees, holding up his hands, and lifting up his eyes. \* Constantine the Emperour would not have his effigies set up, as other Princes had, in his armour leaning, but in a posture of prayer kneeling. Thus all the Children of God are frequent at asking their heavenly Father blessing. Now ask thy soul; Doth the Spirit of God bring thee often upon thy knees? Art thou one of the generation of seekers? Psal. 24.6. Art thou one of Gods suppliants? Zeph. 3. 10. Dost thou know what it is to be poor in spirit, to be a beggar, and to live altogether upon the almes-basket of heavens bounty? Is there a constant trade driven betwixt God and thy soul, God sending down mercies, and thou sending up prayers? This is the daily Exchange. Canst thou better live without thy daily bread, than thy daily duty? When thy heart is big with grief, whither dost thou go? Is this thy great ease, that thou mayst empty thy soul into Gods eares?

Are thy prayers fervent prayers? Is this holy fire put to thy daily sacrifices? Is thy prayer made without ceasing, or instantly!

Acts 26. 7. stretched out upon the tenters; ἐν ἑκτερεῖς  
(as the word signifieth) not so much in the length of the petitions, as in the acting of holy affections; Dost thou labour in prayer? Coloss. 4. 12. *i. e.* wrestle with God (as that word imports) bending and straining every joyn<sup>t</sup> of the new man in the soul, that they may all help to prevail with God? Are all the heavenly forces within thee united when thou prayest? that if possible thou mayst take the Kingdome of heaven by storm, by violence? Matth. 11. 12. ἀγωνίζομενοι. Rom. 12. 12. προσκαρτεροῦντες. instant in prayer, a Metaphor from hunting dogs, which will not cease following the game till they have got it. ἀνίστα. Luk. 11. 8. Nazian. faith of his sister Gorgonia that in prayer she was modestly impudent.

What sai'st thou? Reader, dost thou like the importunate Widow, take no denial? but use an (humble) impudency, as the Word of Christ includeth, when thou art intreating the Divine Majesty for spirituals? Or dost thou pray, but it is as if thou prayedst not? so dully and coldly that thou canst hardly hear thy self? only as it were between sleeping and waking, thou mumblest over a few petitions, either out of custome, or to stop the mouth of conscience, never regarding whether God answer thy requests or no.

[M 4]

Didst



Didst thou but consider the dreadful Majesty of that God to whom thou prayest, the unvaluable worth of the soul, and endless state for which thou prayest, and the poor pittance of time (upon which thy eternity dependeth) that thou hast to pray in, it might rouse thee out of thy security.

Common beggery as it is the poorest, so it is the easiest trade; but this special, as it is the richest, so it is the hardest. The fervent prayer is the prevalent prayer, *Jam. 5. 16.* The bullet will flie no farther than the force of the powder will carry it. That arrow of prayer that would hit the mark, must be drawn with full strength. He that in prayer for grace through an humble dependence on Christ, will not be denied, shall not be denied. Lip-labour doth no more than a windie instrument, makes a loud noise, and that is all. Prayer without the travail of the soul, is but the cold carcass of a duty, and no wonder if it be unsavory in Gods nostrils. How many among us are there that pray every day for pardon and holinesse, and yet shall die without them, and perish eternally for want of them, and all because they never begg'd them in good earnest, but were alwayes indifferent whether

A whisper-  
ing devoti-  
on is sel-  
dome an-  
swered  
with a  
loud ec-  
cho from  
heaven.  
Dr. Aron  
Serm. on  
1 Sam. 7.  
13. p. 15.

whether God heard them or no; I would have such know, that the blessed God valueth his special ware at an higher rate than to bestow it on such as will not esteeme it something answerably to its worth.

It were easie to instance how fiery and fervent the children of God, in whom was this spirit of God (which is compared to fire) have been in their supplications: look *Gen. 32. 24, 25. Psal. 5. Ps. 77. Ps. 88. Jacob* wrestled with God, and would not let him go, unlesse he blessed him; Christ seemed willing to shake him off; Let me go, saith Christ: *I will not let thee go, unlesse thou blesse me, saith Jacob.* My limbs may go, my life may go, but no going for thee without a pawn, without a blessing. Thus indeed doth the seed of *Jacob* seek the face of their God, and thence are called Israelites; for as Princes they have power with God, and prevail, *Gen. 32. 26, 27.* And this is the difference betwixt the prayer of a living and a dead Christian, the prayer of the former is instant and fervent, not discouraged, but rather increasing by opposition; as lime by water cast upon it burneth the hotter, (see *Matth. 15. 22. and 25. 27.*) the latter

No day passed where-  
in Luther  
spent not 3  
hours in  
prayer; once  
it fell out  
that I heard  
him; (saith  
Vitus Theo-  
dorus of  
him) Good  
God, what  
a spirit,  
what a con-  
fidence was  
in his very  
expressions;  
with such  
reverence he  
pray'd as to  
a God, with  
such as-  
surance as to  
a Father or  
friend.  
The child  
hath esca-  
ped many  
a stripe by  
his loud  
cry. Heart-  
lesse moti-  
ons do but  
bespeak a  
denial,  
whereas  
fervent suits

offer a sacred violence both to earth and heaven.

latter is flat and indifferent, easily put off, though it be with a crum instead of a crown, with a bubble, a butterfly, instead of the everlasting fruition of God. Any temporal good is satisfying to them that have no true spiritual good in them, *Psal. 4. 5.* And the reason is clear, the breath of a pair of bellows is cold, because it doth not proceed from a living principle within, but the breath of a man is warm, because it cometh from a principle of life within; so the prayer, the breath of an hypocrite is cold, because it doth not flow from the spirit of God, the onely inward principle of spiritual life; but the prayer, the breath of a sincere Saint is warm, is fervent, because it proceedeth from this living principle, the spirit of Christ within. Indeed the Christian knoweth not how to pray as he ought, but the spirit helpeth his infirmities with sighs and groanings, which cannot be uttered, *Rom. 8. 26.* Doeſt thou pray constantly? that duty which is done out of conscience, will be done with perseverance. A godly man will seek Gods face evermore, *Psal. 105. 4.* and *Pf. 116. 2.* *He calleth upon God as long as he liveth.* Breathing heavenward in prayer is the beginning and ending of

of his spiritual life upon earth, as we see in *Paul, Act. 9.6. and Stephen, Act. 7. ult.*

He never taketh his leave of prayer, till he is entering into the place of praise. Prayer is his element, he cannot live without it, and communion with God in it. Prayer is the vessel, by which he is continually trading into the Holy Land; he sendeth it out fraught with precious graces, faith, hope, desire, love, godly sorrow, and the like; and it commeth home many times richly laden with peace, joy, and increase of grace. But now an hypocrite, *Job* saith, *will not pray alwayes, he will not alwayes call upon God, Job 27.10.* possibly he may sometimes cry out (as a Scholar under the rod, or a Malefactor upon the Rack) for deliverance out of some affliction; but when God openeth his hand, and bestoweth the mercy, his mouth is shut, and his heart too, that you shall hear but little more of this duty. If he pray on his sick bed, and God raise him up, he leaves his prayers sick a bed behind him. His prayer was but a messenger sent about some particular errand; when that is done, the messenger returneth: As that story of the Friar speaketh, how when he was a poor Friar, he went ever sadly, casting

ing his eyes upon the ground; but being Abbot, he went merrily, looking upward; one of his companions asked him the reason of that alteration; he answered, that when he was a common Friar, he went dejected by looking downward for the keys of the Abby, which now he had found, and therefore left that posture.

So when an hypocrite hath the temporal good thing he desireth, (for that usually is most desired by him) he hath his ends, and his prayer an end too.

Or if God do not hear him presently, he will not submit patiently, but often flingeth away in a rage, with that wicked King, *Why should he wait upon the Lord any longer?*

If there come not in present profit, he will give over his trade; as *Tully* said to his Brother, That he would pray to the Gods, but that they have given over to hear. Whereas a godly man will cry in the day, and not be silent in the night; *he will direct his prayer to God, und look up, Psal. 5. 3.* He will pray and wait, wait and pray, as you see beggars in some places, they will beg and knit, knit and beg, and continue still begging and knitting: So a right beggar at Gods door,



door, he will pray and work, work and pray, he will believe and pray, hope and pray, read and pray, wait and pray; he knoweth that it is not good to limit the holy One of *Israel*; but it is good that a soul should hope, and quietly wait for the salvation of God, *Lam.* 3. 26.

A Divine giveth me this Simile, which doth excellently illustrate our present subject: Take some draught horse, and he will draw when the load is coming, but if he feel it not coming, he will trample and not draw; but take a horse of a right breed, and put his traces to a tree, or a post, he will strain and strain, and die upon the place, before he will give over, though nothing comes: So a rotten Christian, if he find no present gain coming, he gives over duty, fearing all is lost; but a right Christian will pray continually, *1 Thess.* 5. 17. whether God hear him presently or no; he knoweth that both the command of God and his own wants call upon him never to give over.

Besides, this spirit of prayer abides in him for ever, *John* 4. 14. and 16.

Examine thy heart by these marks faithfully, and do not by flattery or self-love (or rather self-hatred) deceive thy soul (no deceit

Mr. Car. on  
*Job* 27.

Oi Carolus  
Magnus it  
is said,  
Carolus  
plus cum  
deo quam  
homi-  
nibus lo-  
quitur.

ceit like soul-deceit) but passe sentence upon thy self impartially, and if thou findest thy condition good, blesse God, keep close to Jesus Christ, and labour that thou mayst  
 Col. 1. 10. walk worthy of the Lord, even unto all well-pleasing. The great and extraordinary priviledges bestowed on thee, do call aloud for gracious and extraordinary practices from thee. How exemplary shouldst thou live among men, who art to live eternally with God? What singular things wilt thou do for that God, for that Saviour, that hath done such singular things for thy soul? Can any love be too much? Can any labour be too great? Can any honor be too high? Can any service be too holy for that God, to whom thou art by millions of eternal obligations thus infinitely infinitely bound? O let the fruitfulness of thy heart and life in holiness proclaim thine abundant thankfulness for such mercies as for weight and worth exceed the very thoughts of Men and Angels: How abundant shouldst thou be in the work of the Lord, when thou knowest that thy labour shall not be in vain in the Lord? When thou art confessing thy sins, meditate on the choosing calling love of that God, against whom thy sins are committed,

committed, and try whether the heat of that burning love will not thaw thy heart, and dissolve it into tears, when it is most hard and icie. When thou art backward to a duty that hath some difficulty in it, consider Jesus Christ was not backward to his bitter bloody sufferings for thy sins. As the Soldier told *Augustus*, when he denied his petition, I did not serve you so at the battel of *Actium*: So say to thy soul, Jesus Christ did not serve thee so, when he was to drink the cup of his Fathers fierce wrath for thee; and see whether such melting perswasions will not prevail with thee to subject thy self to the hardest precept. When thou art departing away from God by any sinister course or insincere carriage, remember who thou art, one that art called not to sin, but sanctity; not to uncleanness, but holiness. As *Antigonus*, being invited to a place, that might probably prove a temptation to sin, asked counsel of *Menedemus*, what he should do: He bade him only remember he was a Kings Son: So do thou remember thine high and heavenly calling, and do nothing unworthy of the God that hath enrolled thy name in the Book of Life, that hath ransomed thy soul with the precious blood of

of his Son, and hath sanctified thee by the effectual operations of his Spirit, but walk worthy of the vocation wherewith and whereunto thou art called; *Eph. 4. 1.*

It is an excellent meditation of *Eusebius Emisenus*; Though the Devil, saith he, should be damned for many sins, and I but for one, yet mine would exceed the Devils impiety; they never sinned against a God that became an Angel for them; they never sinned against a Mediator that was crucified for them; but miserable and wretched I (and its wonderful that my heart melteth not when it thinketh on it) I have sinned against a God that became a Man for me, against a God that died an ignominious death for me; against a God that hath left me an example of love and holinesse. I am more unworthy then the Devils.

Consider it Friend, no sins admit of higher aggravations, nor are matter of deeper provocation, then the sins of those that are interested in Gods special distinguishing affection. In a word (for I had not thought to have told thee so much, it was for the sake of others principally that I penn'd this piece) since it shall be thy reward to be like

like an Angel in happiness, ever to behold the face of the Father, let it be thy work and endeavour to be like an Angel in holiness, to do the will of God readily, heartily, and universally.

But if thou find upon a thorough search, that thou art a stranger to this spiritual life; if conscience sent to enquire bring in its verdict, that this purifying praying Spirit dwelleth not in thy soul: Let me beseech thee, in the fear of the Lord, to bethink thyself, what is like to become of thee for ever. One of the Martyrs put his finger into the candle, to try how he could endure the fire, in which he was afterwards to be burnt; do thou but read over again the former use of information, and consider whether thou art able to undergo that losse, and that terrible intolerable eternal wrath of an omnipotent God, which is therein declared, and by Scripture proved to be the portion of all that live and dye in thy condition. Suppose thou shouldst hear a voice this hour, as that wicked Pope did, *Come thou wretch unto thy particular and eternal judgement*; what wouldst thou do? where wouldst thou appear? and where wouldst thou leave thy glory? *Isai. 10. 3.* I would not for a world

*Veni Miser  
in judicium*



world take thy turn: How is it possible, that thou canst eat, or drink, or sleep with any quietness of mind: that in the day thy meat is not sauced with sorrow, and thy drink mingled with weeping: that in the night thou art not scared with dreams, and terrified with visions, when thy whole eternity dependeth upon that little thread of life, which is in danger every moment to be cut asunder, and thou to drop into hell! Art thou a man that hast reason, and canst thou be contented one hour in such a condition? Art thou a Christian, that believest the Word of God to be truth, and canst thou continue one moment longer in that *Sodom* of thy natural estate, which will be punished with fire and brimstone?

I tell thee, didst thou and the rest of thy carnal neighbours but give credit to Scripture, thou and they too would sooner sleep in a chamber, where all the wals round, the cieling above, and floor below, were in a burning light flame, then rest quietly one moment in thine estate of sin and wrath. But for thy sake, (thy condition yet not being desperate, though very dangerous) that thou mightest avoid the easeless misery of the sinner, and attain the endlesse felicity

show

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of

of the Saint, I have purposely written the next Use, which I request thee, as thou lovest thy life, thy soul, thine unchangeable good; may I charge thee, as thou wilt answer the contrary at the great and dreadful day of the Lord Jesus, that thou read carefully, and that thou practice faithfully the means and directions, therein propounded out of the Word of God.

3. My third Use shall be, of exhortation to those that are dead in sins, to labour for this spiritual life. Whoever thou art that wouldest have gain by thy death, then get Christ to be thy life. Hast thou read of that fulness of joy, of those rivers of pleasures, of that exceeding and eternal weight of glory, of that Kingdom that cannot be shaken, of that enjoyment of Christ, of that full immediate fruition of God, and in him of all good, of that perfect freedom from all evil, which they (and only they) shall be partakers of, who have this spiritual life? And is not thy heart inflamed with love to it? thy soul enlarged in desire after it? thy will resolved to venture all, and undertake any thing for it? Surely if thou art a man, and hast reason, thy will and affections will

*Extrema  
Christia-  
norum de-  
sideransur  
est non ex-  
tr in. Hic.*

be carried out after things that are good; but if thou hast but a spark of Christianity, thou canst not but be exceedingly ravished with things so eminently, so superlatively, so infinitely good. The Historian observeth, that the riches of *Cyprus* invited the *Romans* to hazard dangerous fights for the conquering it. How many storms doth the Merchant sail through for corruptible treasures? How often doth the Souldier venture his limbs, nay his life, for a little perishing plunder? Reader, I am perswading thee to mind the true treasure, durable riches, even those which will swim out with thee in the shipwreck of death.

Stephen Gardiner said of justification by  
 Faith only, that it was a good supper doctrine, though not so good a breakfast one. So the power of godliness, this spiritual life, though it be not so pleasant to live in as to the flesh, yet it is most comfortable to die with.

When *Moses* had heard a little of the earthly *Canaan*, how earnestly doth he beg that he might see it! *Deut. 3. 25. I pray thee let me go over and see the good Land that is beyond Jordan, that goodly mountain, and Lebanon.* Thou hast read a little of the heavenly

heavenly *Canaan*, and hast thou not ten thousand times more cause to desire it ?

*Plato* saith, If moral Philosophy could be seen with moral eyes it would draw all mens hearts after it : May not I more truly say, if the gain of a Saint at death could be seen with spiritual eyes, with the eye of faith, it would make all men in love with it, and eager after it ! *Baalam*, as bad as he was, did desire to die the death of the righteous ; and surely they that dislike their way, cannot but desire their end ; but God hath joyned them both together, and it is not in the power of any man to put them asunder ; therefore if thou wouldst die their deaths, thou must live their spiritual lives. Holiness is the seed out of which that harvest groweth. If thou wouldst be safe when thou shalt launch into the vast Ocean of eternity ; if thou wouldst be received into the celestial habitation, when thou shalt be turned out of thy house of clay, make sure of this life in Christ. If an Heathen Prince would not admit Virgins to his bed before they were purified ; canst thou think the King of Kings will take thee into his nearest and dearest embraces, before thou art sanctified ? Believe it, heaven must be in

Est. 2. 12.

thee, before thou shalt be in heaven. Unless the Spirit of God adorn thy soul, (as *Abrams* servant did *Rebeckah*) with the jewels of grace, thou art no fit Spouse for the true *Isaak* the Lord of glory.

The brutish worldling indeed would willingly live prophanely, and yet die comfortably; dance with the Devil all day, and sup with Christ at night; have his portion in this world with the rich man, in the other world with *Lazarus*. As the young swaggerer told his gracelesse companion (when they had been with *Ambrose*; and seen him on his death-bed, nothing affrighted at the approach of the King of terrors, but triumphing over it) O that I might live with thee, and die with *Ambrose*! But this cannot be; an happy death is the conclusion of an holy life. The God who giveth heaven hath in great letters written in his Word, upon what termes (and no other) it may be had. *He chooseth to salvation through sanctification of the spirit, and belief of the truth,* 2 *Thess.* 3. 13.

There is a story of one, that being reproved for his vicious life, and perswaded to mind godliness, would answer often. This it was but saying three words at his death, and he was

sure to have eternal life; probably his three words were, *Miserere mei Deus*: but he riding one day over a bridge, his horse stumbled, and as both were falling into the river, he cryeth out, *Capit omnia diabolus*, he is and mine all to the Devil. As he lived so he died, with three words; *Supper*: such as he hoped to have had.



It is as possible for thee to enjoy the benefit of the Sons passion, without the Fathers creation, as without the Spirits sanctification. Believe the word of truth, *John* 3. 3. *Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God: And Hebr. 12. 14. Follow holiness, without which no man shall see the Lord.* Consider Friend, this is the Word of the true and living God; and this Law, this standing Law of Heaven, is like the law of the *Medes and Persians*, which cannot be altered; *not one iota or title of it can possibly go unfulfilled, Math. 5. 18.* Darest thou think that the God of truth will be found a liar for thy sake, as he must be if he save thee in thy sinful unconverted state? I tell thee, the God of holiness and justice will send millions of such carnal wretches as thou art to hell, there to suffer the vengeance of the unquenchable fire, before he will stain his honour in the least. No, he is more tender of his glory then so; though thou carest not how much thou tramplest his honor in the dust, by the wilful breach of his Commands, yet he is exceeding jealous of his great Name; and when his very being is engaged for the accomplishment of his

Word, he will not ungod himself to glorifie thee in an unsanctified condition; and therefore do not delude thy soul, in presuming that he that made thee will not damn thee; for he saith himself, that unless thou art new made, and hast that true understanding to fear his Majesty, and depart from iniquity, *He that made thee will not save thee, and he that formed thee will shew thee no mercy*, Isai. 27. 11, I hope therefore thou art fully convinced, that it highly concerneth thee to be night and day with the greatest diligence imaginable, labouring for this spiritual life, when thine everlasting comfort in the other world, thine eternal life dependeth so much upon it.

Art thou rich? hearken to this word of counsel from God; look after these durable riches, *Prov. 6. 18.* thy earthly riches are not for ever, *Prov. 27. 24.* though thy heart possibly is more set upon thy houses and hoards, then upon heaven, yet thou must take thine everlasting leave of them ere long; when these unsearchable riches in Christ, which I am perswading thee to mind, out-live the dayes of heaven, run parallel with the life of God, and line of eternity, *Prov. 8. 18.* Nay till thou livest this spiritual

mal life, all thy wealth is want, all thy glory is ignominy, all thy comforts are crosses, yea curses to thee, *Prov. 1. 32, Psal. 69. 22.*

All thy outward comforts like the Rainbow shew themselves in all their dainty colours, and then vanish away; or if they stay with thee till death, then they die with thee; Oh how hath the Moon of great mens plenty often been eclipsed at the full, and the Sun of their pomp gone down at noon!

Through the corruption of thy heart they prove but fuel for thy lusts on earth, & if thou shouldst die, having only this worlds goods, they will feed the eternal fire in hell. It is storied of *Heliogabalus*, that he had silken halters to hang himself with; ponds of sweet water to drown himself in; and gilded poyson to poyson himself: Truly more hurtful are the worlds trinity, riches, honors and pleasures, to them that have great estates in the world, but no estate in the Covenant. Poyson worketh more furiously in wine then in water; and so doth corruption many times bewray it self more in plenty then in poverty: It is sad, that thou shouldst not be led to God by that which came from God.

The Poet  
feigned  
*Pluto* to  
be the god  
of riches,  
and Hell,  
as if they  
had been  
insepara-  
ble. *Homer.*

God. But O how lamentable is it, that thou shouldst, *Febu* like, fight against thy Master with his own Souldiers; like the dunghill, the more the Sun shineth on it, it sends forth the more stinking savour; that thou shouldst by the riches which his Majesty hath given thee, only have this cursed advantage, to be the greater Rebel! Many good works hath Christ done for thee, for which dost thou stone him? *John 10. 32.* for which of them dost thou stone him out of thy house? by oaths, or drunkenness, or gaming, or by atheisme, and irreligion, or at least by putting him off with a few short, cold, formal prayers, and that but now and then neither: Many good works hath he done for thee, for which of them dost thou stone him out of thy heart? by letting the world and the things of the world have the highest seat there, the throne, thy chiefest esteem, warmest love, and strongest trust? What sayest thou, is it not thus? and is this to be led by his goodness to repentance? Oh consider thy bodies mercies are holy baits laid by God to catch thy soul. He tryeth the vessel with water, to see whether it will hold wine; do not like the foolish flie, burn thy self in this flame of love; turn not his grace into wantonnesse,

tonnesse; but let the kindnesse of God be  
 salvation unto thee; thou shouldst by those  
 cords of love be drawn nearer unto him,  
 and by those bands of mercies be tied closer  
 to his commands. How shouldst thou ga-  
 ther, if the streames of creatures be so  
 sweet what sweetnesse is there in God who  
 is the Fountain? If he be so good in tem-  
 porals, surely he is better in spirituals, and  
 best of all in eternals: How unsatisfied  
 shouldst thou be with all these outward gifts  
 which may consist with his everlasting ha-  
 tred, and resolve with *Luther*, not to be put  
 off with the blessings of his left hand, of his  
 foot-stool? Thou hast the more cause to  
 look about thee, because few of thy rank are  
 truly religious; a little godliness will go a  
 great way with great men, though of all  
 men they have most obligations from God:  
 see *James* 2. 5; God chooseth the poor of  
 the world, rich in faith, and heirs of his  
 Kingdom: And Christ telleth us, *It is easier*  
*for a Camel to go through the eye of a needle,*  
*then for a rich man to enter into the Kingdom*  
*of Heaven, Matth. 19. 24.* Our Saviour  
 indeed doth not speak of an impossibility,  
 but of the difficulty of it, and the rarenesse  
 of it, *Job* unfolded the riddle, and got  
 through

*Valde pro-  
 testans  
 summe nol-  
 le sic ab eo  
 satiri.  
 Melch.  
 Al in vis.  
 Luth.*



through the needles eye with three thousand Camels ; but it is hard to be wealthy and not wanton ; too too often are riches like bird-lime , hindering the soul in its flight towards Heaven ; a load of earth hath sunk many a soul to hell ; and the enriching of the outward occasioned the impoverishing of the inward man. A rich man is a rare dish at heavens table : Blessed be God there are some , but surely few rich of those very few that shall be saved , *1 Cor. 1. 26.* The weighty burden in a vessel , though it consisted of the most precious commodities , hath not seldom caused its miscarriage , when otherwise it had arrived safely at its desired haven. As the Moon when she is at the full , is farthest from , and in most direct opposition to the Sun ; so tis the temper of most in thy condition to be farthest from , and most opposite to Christ , when they receive the most light of prosperity from him , and art fullest of the blessings of his goodness. Take heed thou be not like the Horse and Mule , *Psalme 32. 9.* to drink plentifully of the streames , and never look to the Fountain ; but let thine eyes , as the Churches , be Doves eyes , *When the Dove hath pecked her corn , she turn-*

eth

with her eyes heavenward, she looketh up, Cant.  
1. 15.

It is reported of the *Spartans*, that they use to choose their King every year, during which year he liveth in all abundance, but is, after the year be expired, banisht into some remote place for ever. One King knowing this, being called to be King, did not as others prodigally spend his revenues, but heaped up all the treasure he could get together, and sent it before to that place whither he should be banisht; and so in the year of his Government made a comfortable provision for his whole life: So wise are they that lay up a treasure in Heaven against the time of their departure out of this world.

Art thou poor? Labour for this spiritual life, it will make thee rich indeed. Thou hast little on earth, but thou mayst have a treasure in heaven. God offereth thee Grace, Christ, and Life, as freely as others; take heed thou neglect them not, and think as they in *Sweden*, that it is only for Gentlemen to keep the Sabbath; that its only for Gentlemen to mind Religion; thou hast a soul to save; an endlesse estate to provide for; an hell to escape; an heaven to attain;

a dreadful day of judgement to prepare for, as well as they. It is a great mercy, that though God difference thee from others in temporals, yet not in spirituals. Among the *Israelites* the price for their ransome was equal, half a shekel, the rich shall not give more, nor the poor lesse, *Exod.* 30. 12, 15, 16. thereby \* signifying, that the same price was paid by Christ for the redemption of all, poor as well as rich, and that the virtue and merits of Christs passion belong equally to all; thy outward condition doth not exclude thee from an interest in Christs death, and intercession. Poor *Lazarus* may lie in the bosom of rich *Abraham*. The poor may be gospellized, as that *Matth.* 11. 5. is sometimes read, not only have the Gospel preached to them, but be changed by it. God accepted the Lamb and Dove in sacrifice, when he rejected the Lion and Eagle. But thou must be one of Gods poor, not of the Devils ragged Regiment: Will it not be sad for thee to have two hels: one on earth, in cold, hunger, and thirst, and wants, and another in hell, in heat, and unspeakable woe? How many of thy condition serve the Devil and the world all their dayes in drudgery and slavery, and are turned into hell

\* *Willis in loc.*

hell as a Sumpter-horse at the night of death, after all his hard travel, with his back full of galls and bruises.

A low man, if his eye be clear, may look as high as the tallest, the least Pignie may *B. Hall*  
from the lowest valley see the Sun as fully *Contempl.*  
as a Gyant upon the highest mountain: Christ is now in Heaven; it is not the smallness of our person, nor the meanness of our condition, that can let us from beholding him. The soul hath no stature, neither is heaven to be had with reaching. If God clear the eyes of our faith, we shall be high enough to behold him.

Do not say, thou art to provide for thy wife and children, and hast no time to regard thy soul, in a solemn, serious performance of duties; remember the same God that commandeth thee to follow thy particular calling as a man, injoyneth thee likewise to follow thy general calling as a Christian, and that in the first place; *Seek first the Kingdom of God, and the righteousness thereof, and all other things shall be added to you, Mat. 6. 33.* and also with the greatest labour, *John 6. 27. Phil. 2. 12. Labour not for the food that perisheth, but for the food that endureth to everlasting life.*

Where

Where our Saviour doth not indeed absolutely forbid labour for the body, but comparatively; thy labour for thy soul should be so much, so great, that thy labour for thy body should be no labour at all, nor deserve the name of labour in comparison of it. Now consider, what answer thou wilt make to the great God, when he shall plead with thee for the breach of these commands; besides, hast not thou many spare hours in many evenings, and on wet dayes, wherein thou mightst go to God in secret, and with thy family, and humble thy soul in a mournful confession of thy sins, and sensible apprehension of the wrath which is due to thee, and wherein thou mightst be importunate for pardon and grace, without which thou art lost for ever? Nay, the Lord knoweth how many Lords dayes thou hast enjoyed, which dayes he hath set apart, as well out of mercy as out of sovereignty, not only for the glory of his Name, but also for the good of thy soul, wherein thou mightst both publickly, privately and secretly have furthered thy spiritual and eternal good; but how dost thou squander away those precious hours, sometime in corporal labour; alwayes in spiritual idleness,



idleness, in sleeping, or walking, or sitting at thy door, or talking with thy neighbors, and yet thou hast no time for thy soul.

But lastly tell me, hast thou time to eat, and drink, and work, and sleep, and no time to work out thy salvation, to fit thy soul for death, for judgement, for eternity? If thy house were in a flame thou wouldst not let it burn, and say, I have no time to quench it: If thy neighbor call thee to sit, or talk, or dine, or it may be to go to the Ale-house with him, thou dost not answer him, I must provide for my family, I have no time; but when thy Maker and Preserver, the blessed God, calleth upon thee by his Spirit and Word to be diligent, for the making thy calling and election sure, 2 Pet. 1. 10. thou must provide for thy family, thou hast no time for this. Foolish worm, leave off thy vain and cursed pretences, and set upon the business for which thou wast sent into the world, even the glorifying and obeying the Lord, or thou shalt have another manner of answer to thy simple excuses from the Judge of quick and dead, when for thy want of time to serve him in, he shall give thee an eternity to suffer in.

Reader I have two things to desire of thee, before I deliver thee the directions which I have received of the Lord for thee; and indeed unlesse thou grant me, or rather God and thy soul, these two requests, all that I have to say will be to no purpose at all; my requests are, that thou wouldst follow the counsel of God in order to the recovery of thy soul out of its bottomlesse misery with all speed, and with all diligence. Now because they are of such exceeding importance, that if thou art once perswaded to them, my work will be half effected; and because delayes and laziness are the two great gulphs, in which such multitudes of souls are drowned and perish, I shall speak the more to them.

My first request to thee is, that thou wouldst presently set about the affairs of thy soul. We say of things that must be done, there needeth not any deliberation about them. Is not this the one thing necessary to prepare for the last hour, to make sure of thine everlasting well-fare? If thou believest the word of God, thou wilt not give the flesh so much breath as to debate it; muchless wilt thou as *Felix* did,

*De rebus  
necessariis  
non est de-  
liberandum*

*In re tam  
justa nulla  
est cōsul-  
tatio.*

did, put off the thoughts of righteousness, and judgement to come, till thou art at better leisure, till thou hast a more convenient season. What more weighty work hast thou to do, then to work out thy own salvation? Is the following thy calling, hoarding up an heaps of earth, feeding, cloathing that flesh which shall shortly be food for worms, is any of these half so necessary as thy provision for eternity?

If thou art old, its high time to begin to prepare for thy latter end. Thou hast the feet of thy body almost already in the earth, in the grave; and hadst thou not need have the feet of thy soul, thy affections in heaven? Thou hast but a little time to converse with men; doth it not behove thee to be much in communion with God? Death often (possibly) knocketh at thy door by the hand of sickness, and warneth thee to look after another habitation, for thou art to be turned out of thy house of clay; Dost thou take warning? what wilt thou do, if thou shouldest dye before thou didst ever begin to live? If the Sun of thy life should set, before the Sun of righteousness hath arisen on thee, all the while thou livest thou art dead, and thou

livest long to add to thy torments, as others have died soon to hasten them. Thou art but like stubble, laid out a drying to burn the better in hell, all the while thou continuest a stranger to the new birth.

Thou hast every day been treasuring up wrath against the day of wrath; been gathering as it were more wood to increase those flames in which thou (if thou thus diest) shalt live for ever. *Because judgement against an evil work is not speedily executed, therefore the heart of the sons of men is fully set in them to do evil; though a sinner do evil an hundred times, and his dayes be prolonged, it shall not go well with the wicked, Eccles. 8 11, 12, 23. The sinner an hundred years old shall be accursed, Ha. 65. 20.*

I have read of the *Circassians*, a kind of mungrel Christians, that they divide their time betwixt the Devil and God, dedicating their youth to robbery, and their old age to repentance. How much time hast thou spent in the service of sin? how little time hast thou left the service of God and thy soul? Is it not high time for thee to number thy dayes, and to apply thy heart unto wisdom speedily?

Old sinner, dost thou not tremble, to think

think that there is but a step betwixt thee and death! nay betwixt thee and hell. O the time, and talents, and opportunities which thou hast to reckon for, more then others! Happy, happy had it been for thee to have been turned out of the wombe into hell, rather then to dye an old man, and not a babe in Christ. If thou hast a sparke of love to thy self, mind thine inward change presently, least thy change come, even death, and send thee to unchangeable misery.

If thou art young, mind the gathering the Manna of godliness in the morning of thine age; present the first fruits of thy life to that God who desireth the first ripe fruits, *Exod. 3. 19.* The firstlings are his darlings, *Gen. 4. 4.* and that cloth will keep colour best that is died in the Wool; the vessel will sente longest of that liquor with which it is first seasoned; let thy soul like *Gideons* Fleece drink up betimes the dews of grace. As young as thou art, thy life is every moment at the mercy of the Lord; There is a saying, that in *Golgatha* there are skulls of all sizes; In the Church-yard thou mayest see graves of all sorts, and some of thy very length; thou art concerned

*Honor adolescentum est, timorem Dei habere. Ambros. de offici.*



therefore to remember thy Creator in the dayes of thy youth. *Aquinas* telleth us, the young man hath death at his back, the old man before his eyes; and that is the more dangerous enemy that pursueth thee, then that which marcheth up towards thy face. This calleth for the greater care and watchfulness. In the *Isle of Man* the maides spin their winding sheets the first thing they spin; do thou in youth and health ponder and prepare for thy death, lest as young and strong as thou art, death trip up thy heels and throw thee, and it prove thine everlasting overthrow.

Besides, canst thou imagine that such a sinner deserveth favor who cometh in to serve God at last, when he can serve his lust no longer? Is it equal (be thy own judge) to give the flower of thine age, the spring of thy life, the best of thy time, thine health and strength to the devil, and thy brutish flesh; and to give the dregs, the snuffe, the bottom of all this to the infinitely glorious God, whose creature thou art, at whose cost and charge thou livest every day and night, and who calleth upon thee for thy service, not for the need he hath of thee, but because of the need thou standest

standest in of him, all whose happiness doth consist in the pleasing and enjoying his Majesty?

Whoever thou art, of what age soever, either set speedily about thy soul-work, or answer these few questions the Lord shall put to thee, or be speechless and without excuse at the day of Christ.

First, Hath not God waited upon thee long enough already? wouldst have him whom the heavens and the heaven of heavens cannot contain, who hath millions of glorious Angels waiting on his Majesty, to wait on thee miserable worme alwayes?

I tell thee all the while thou art sinning, his eyes behold thee, his heart is incensed against thee, and his hand can reach thee and avenge him on thee every moment. How many hath he sent into hell, that never tasted of his patience as thou hast done? The angels sinned and were not waited upon one hour for their repentance; yet how many years hath he endured thee with much long-suffering, and still waiteth upon thee that he may be gracious unto thee, *Isa.* 30.18. The last oath thou didst swear he

could have cursed and rotted thy tongue. The last time that thou wentest prayerless to thy rest, he could have sent thee to little ease, to the place where there is no rest day or night. The last time thou didst quench the motions of his Spirit, and stifle the convictions of thy conscience, he could have taught thee by experience, what is the meaning of the worm that never dyeth, and the fire that goeth not out; and yet he spareth thee, stretching out his hands all the day long to a rebellious child, *Isa. 65. 2.* Should not his long patience quicken thee to speedy repentance? Answer God whether he hath not waited enough, been long-suffering enough already; and if he have not, continue in thy ungodly course, and see who shall suffer longest at last, he or thou. It is one thing to forbear a debt, another thing to forgive the debtor. The longer God is in fetching his hand about, the heavier his blow will be when he striketh. The threatening is like a child, the longer it is kept in the womb, the bigger it groweth, and it will put thee to the more pain, when it cometh to the birth of its execution; therefore bethink thy self before the decree bring forth, before the day passe

pasſe as the chaffe, before the fierce anger of the Lord come upon thee, *Zeph. 2. 2.*

Dost thou not ſee in the Scriptures many examples of Gods ſeverity upon the abuſe of his patience? What became of *Sodom* and *Gomorrhah* when God waited in the dayes of *Lot*? Are they not ſuffering the vengeance of eternal fire? *Jude v. 7.* What became of the Jews upon whom Chriſt waited, calling upon them, and crying to them to return and reform? is not wrath come upon them to the utmoſt? *1 Theſſ. 2. 16.* Are not theſe like the Maſte of a ſhip ſunk in the ſands, ſtanding up to warn thee to avoid their courſe, leaſt thou ſplit eternally? Have not theſe the ſame inſcription on them with *Senacheribs* tombe, *Look on me and learn to be godly*? Do not the *Sodomites* ſeem to ſay, *Look on us and learn to be godly*? Do not thy Atheiſtical neighbors in hell, that thought they had had time enough before them, and futured their repentance cry, *O look on us and learn to be godly, and that with ſpeed!* Friend, take example by others, leaſt thou be made an example to others, *To day after ſolong a time, if thou wilt hear his voice, harden not thy heart, Heb. 4. 7.* My

My second question which I desire thee to answer, is, Hast thou not served the world and the flesh long enough already? Is it not yet time to serve God? hath not lust had too much of thy heart, and the flesh of thy life already? may not the time past of thy life suffice thee to have wrought the will of the flesh? *1 Pet. 4. and 3.* Canst thou have the face to say with the sluggard, a little more slumber, a little more sleep, a little more drunkenness, a little more swearing, a little more wickedness? is not the debt which thou owest to Divine Justice great enough? Is not the heap of wrath and fury which thou hast provided for thy self against death and judgement big enough? Dost thou think that thou maist serve the flesh too little, and the Lord too much? It may be thou hast served the devil twenty, thirty, forty, fifty, sixty or seventy, and knowest not whether thou shalt have so many hours to serve God in, and is it not yet time to begin? Answer me; Hast thou not wallowed long enough in the mire of Atheism, worldliness and sensuality? wilt thou not yet be made clean (Ah) when shall it once be? *Jer. 13. ult.*

*zeaweb*



3. If one should offer thee an house and land, or a bag of money, wouldst thou not presently accept it? wouldst thou say I am not yet at leisure, hereafter will be time enough? and is there not infinitely more reason why thou shouldst presently close with Christ, and leave thy sins, and seek the Kingdom of heaven? Is not heaven more worth then earth? are not the fruits of Christ better then silver, and his renews then choice gold? *Prov. 3.15.*

When gold is offered thee, saith *Ambrose*, thou dost not say, I will come again to morrow and take it, but art glad of present possession; but salvation being proffered to our souls, few men haste to embrace it.

Is it not a sordid flighting of Jesus Christ the Lord of glory, for thee to be more ready and hasty to take a little perishing wealth, then his most precious blood?

Canst thou read the story of Pope *Gregory* the seventh, how he made the Emperor *Henry* the fourth, with his wife and child, to stand bare feet and bare leg'd three days and three nights in a cold frosty season, before he would admit them into the house, and thy heart not rise against the  
Popes

Popes pride and wickedness? And why doth it not rise against thy own obstinacy and vileness, that hast suffered the King of Kings to stand knocking at the door of thy heart till his head hath been wet with the dew, and his locks with the drops of the night? and though he hath waited thus many years, yet thou hast denyed him entrance, and art not to this hour resolved to give him speedy acceptance.

4. Dost thou not finde by experience that the longer thou delayest, the farther thou wandrest from God and holiness, and the more unfit thou art for, and the more unwilling unto the work of conversion? is it not time therefore to turn with speed, when continuance in sin insensibly hardeneth thy heart, and gradually indisposeth it more to the work of repentance? as the ground, so is thy heart; the longer it lyeth fallow, not ploughed up, the harder it will be, wilt thou go one step farther from God, when thou must certainly come back every step, and that by weeping crosse all the way, or be damned for ever? The purchase of heaven is like buying the *Sybils* prophecies, the longer thou holdest off, the dearer.

A stain which hath been long in cloaths, is not easily washed out; an house that hath long run to ruin, will require the more cost and labor for its reparation. Diseases that have been long in the body, are cured, if at all, yet with much difficulty. The devil which had possessed the man from his infancy, was hardly cast out, and not without much renting and raging, *Mar. 9.21,26.* Satan thinks his evidence as good as eleven points at law, now he hath once got possession, and the longer he continueth Commander in chief, in the royal fort of thy heart, the more he fortieth it against God, and strengtheneth himself against the Almighty. All the while thou delayest, God is more provoked; the wicked one more encouraged, thy heart more hardened, thy debts more encreased, thy soul more endangered, and all the difficulties of conversion daily more and more multiplied upon thee, having a day more to repent of, and a day lesse to repent in.

5. Canst thou promise thy self the next hour to repent in, and darest thou defer it to another hour? thou sayest thou wilt mind these things when thou art old, but what

It was a what if thou dyest while thou art young?  
 wiscanswer thou deferrest it till to morrow; but sup-  
 of one that pose thou dye to day, and God say to thee  
 wa invi as to the rich fool, *This night thy soul shall be*  
 ted to din- *required of thee ! Boast not thy self of to*  
 ner on th- *morrow; thou knowest not what a day may bring*  
 morrow ; *forth*, Pro. 27. 1.  
 saich he ,  
*A multis*  
*annis cra*  
*stinum non*  
*habui.*

It is a good saying of *Aquinas*, That  
 though God promise forgiveness to repen-  
 ting sinners, yet God promiseth not to  
 morrow to repent in; think how many  
 hundred casualties thou art liable to, how  
 many others dye suddenly; and take the  
 counsel of *Michal* to *David*, *Save thy self*  
*to night, to morrow thou mayest be slain*: Save  
 thy soul to day, to morrow thou maist be  
 damned.

*Waldus* he the father of the *Wald-  
 den* es see  
 a gone  
 suddenly  
 fell down  
 dead, was  
 converted,  
 wen home  
 and le-  
 came a  
 new ma.

6. Art thou sure that God will accept  
 thee hereafter, if thou shouldst now delay  
 and dally with his Majesty? *It is good seek-*  
*ing the Lord while he may be found, and call-*  
*ing upon him while he is near*, Psal. 55. 6.  
 There is a time when men shal call, but God  
 will nor hear; cry, but he will not answer;  
 and that because when God called they  
 would not hear, but set at naught his  
 counsel, *Prov. 24. to 29*. Whilst thine eyes  
 are

are open, the things which concern thy peace, may be hid from them, *Luke 19. 41.* Thou maist live to have thy soul buried long before thy body, *Ezek. 24. 13, 14.* God would purge thee now, and thou wilt not; take heed he clap not the same curse upon thee, which he did on some others, that thou shalt never be purged till thou diest. The Spirit of God probably now stirreth thee, to turn presently, and offereth thee its help; if thou lovest thy soul do not now deny it, least the spirit serve thee, as *Samuel* did *Saul*; *Saul* disobeyed him, and *Samuel* came no more to *Saul* to the day of his death, *1 Sam. 15. ult. i. e.* never. So take heed of quenching this motion of the holy Ghost, least it depart in a distaste, taking its everlasting leave of thee, and thou never feel it more to the day of thy death. Now is the accepted time, now is the day of salvation, *2 Cor. 6. 2.* *This day if thou wilt hear his voice, harden not thy heart, least he swear in his wrath that thou shalt never enter into his rest, Psal. 95. 7. 11.*

My second request is, that thou wouldst make the attaining this spiritual life the whole business of thy natural life, that thou



thou wouldest esteem it as the great end of thy creation, preservation, and of all the mercies and means of grace which God bestoweth on thee, as the great end why God is so patient towards thee, so provident over thee, so bountiful unto thee, that thou mightest repent and return unto him from whom thou hast gone astray.

Shall I intreat thee for the sake of thy poor soul, to let thy greatest labor be for thine eternal welfare? Is not this a business of the greatest necessity, of the greatest excellency, and of the greatest commodity and profit that thou didst ever undertake? To be everlastingly in heaven or in hell, to enjoy endless and matchless pain, or pleasure, are other manner of things than men dream of. Good Lord! that men did but believe what it is to be happy, or miserable for ever, how then would they flie from the wrath to come, and strive to enter in at the strait gate! *Mat. 7. 14.* Surely things of the greatest weight call for the strongest work; matters that concern thine unchangeable felicity, require the greatest industry.

The Philosopher would not buy repentance at too dear a rate; Sure I am thou canst

It is the  
unum ne-  
cessarium,  
Luk. 10.  
ult. The  
primum  
querendum  
Mat. 6. 33.  
The totum  
hominis,  
Eccl. 12. 13.

Demost.  
Non san-  
ti eman  
penitere.

canst never buy this inheritance too dear, though thou spendest all thy time, and strength, and sellest all thou hast to purchase it. Friend, if ever thou art saved, thou must work out thy own salvation, *Phil. 2.12.* God giveth earth to the meek and patient; but heaven to the strong and violent, *Mat. 5.5. Mat. 11.12.* It is a saying of *Lombard*. God condemns none before he sins, nor crowns any before he overcomes. The blind carnal world thinks that a man may go to heaven without so much ado; as *Judas* said of the ointment; so they of diligence in duties *To what purpose is this waste?* *Mat. 26.8.* They tell us it is waste time to pray so frequently, and it is waste strength to pray so fervently, to what purpose is this waste? They presume that godly men might spare a great deal of their pains heavenward; As *Seneca* told the Jews that they lost a seventh part of their time by their sanctification of the Sabbath: So the earthly-minded man will tell us that such and such men spend all their time almost in reading, or hearing, or praying, or instructing their families, or neighbors; and they count it but lost time. These men if you will believe them, have found out an easier and a

nearer way to heaven then ever Jesus Christ did; they are the right brood of wicked *Feroboam*, that told the people, *1 King. 12. 28. It was too much to go up to Jerusalem to worship*; he had found out a cheaper and an easier way of worship. The Calves at *Dan* and *Bethel* would save them much labor, and in his conceit, serve to as much purpose. Thus they delude themselves, that their lazy, cold trading God-ward, their slight indifferent prayers will bring them in as much gain, as the most zealous performances of the Saints. But (Reader) I hope thou wilt obey the voice of God and not of men in this; Consider his promise is to the laborious, *They that seek him early shall find him, Prov. 8. 17.*

*Agabocles*  
got to be  
King of  
Sicily by  
his indus-  
try, so may  
the Chr-  
stian by  
violence  
attain the  
kingdom  
of heaven.

He is a rewarder of them that diligently seek him, *Heb. 11. 6.* So *Prov. 2. 3, 4. His precept is for labor, Mat. 7. 13. Strive to enter in at the strait gate, be diligent to make your calling and election sure, 2 Pet. 1. 10. So John 6. 27. nay he curseth them that put him off with their lame sacrifices, For I am a great King, saith the Lord of hosts, and my name is dreadful, Mal. 1. 13, 14. Further he is peremptory, that the slothful shall be for utter darkness, Mat. 25. 26. The Egyp-*

lian King would have men of activity and industry to be his servants; and will God thinkest thou who is a pure act, accept of those that are not active? Canst thou imagine that he should ever bestow pardon of sin, eternal life, the sanctification of the spirit, the precious contents of his own promise, the invaluable fruits of Christs purchase, upon those that do not judge them worthy of all their strength and time, and hearts, and pains, and ten thousand times more? Besides, for what reason dost thou suppose God to have given thee these things? Surely thou canst not be so brutish as to think, that the great God made thee, and serveth thee in daily with such variety of mercies (health, strength, food, raiment, influences of heaven, and fruits of the earth) onely or chiefly that thou should eat and drink and follow thy calling, and provide for thy family; were such low ends the ground of his kindness? or is it not that thou mightest ravish that pure and virgin inheritance, by an holy and heavenly violence, that thou mightest imploy them and improve them to the utmost about his service and thy own salvation?

Reader, I must desire thee to consider

and grant me these two or three suppositions, in prosecution of this my second request to thee.

1. Suppose thou hadst seen the Son of man, who now sitteth at his Fathers right hand, rising from his place, and attended with the thousand thousands that are before him, and with the ten thousand times ten thousand that minister to him, coming and sparkling so gloriously through the firmament, that he dazaleth the very eyes of the Sun, and makes him to hide his head for shame, and sitting down in the cloudes, with the glory of his Father, a fire devouring before him, and behind him a flame burning :

Conceive now with me, that thou hearest him call to the Archangel, Sound the last Trump, that the dead may arise and come to judgement : Harke to the sound of the Trump, how it rendeth rocks, melterh mountains, breaks in pieces the bands of death, and bursts asunder the gates of hell, how it pierceth the ocean, and fercheth from the bottom of the sea, the dust of *Adams* seed ; how it descendeth into the belly



belly of the earth, and forceth it to vomit up all the bodies which it had ever taken down, how it openeth the marble tombs of Princes and Potentates, and makes their Highness and Majesty stoop as low as the meanest, to the King of glory.

Dost thou not see the bodies of the Saints? look how they flie upon the wings of the wind to their souls, and both to the bosom of their beloved Saviour. See how the spirits of unregenerate ones leave for a little while, the dark vault of hell, and enter (though most unwillingly) into the stinking carrion of their bodies, and both haled by angels to the judgement seat of Christ.

When the Court is thus set, conceive the Commission read, wherein Jesus Christ is authorized, in his humane nature, by his Divine Power, to be Judge of the quick and dead; the law is produced, both of nature and Scripture; the books are opened, both of Gods omniscience and mans conscience, by which all men are to be tryed for their everlasting lives and deaths.

The holy ones are now called, their persons through the righteousness of Christ

acquitted by publike proclamation, before God, Angels and men, their performances, duties, graces, services, sufferings, punctually related, to their glory, and infinitely rewarded in their perfect freedom from all evil, and eternal fruition of the chiefest good.

Behold, how the unholy are with violence draged to the bar, examined strictly by the covenant of works, have all their sins, secret, open, personal, relative, of nature, and practice, in thoughts, words, and deeds revealed publikely, and aggravated fully with all their crimson crying bloody circumstances; heark how pitifully they plead, what poor evidences they had for salvation; what sorry excuses for their Atheisme and abominations; their conscience instead of a thousand witnesses accuseth them, the law casteth them, the Judge pronounceth against them a most severe sentence of condemnation; the devils seise on them for its speedy execution; Now what confusion and shame of face, what lamentation and sorrow of heart possesseth them? what doleful screechings? what bitter yellowings are heard among them? Here is body cursing the soul for being

being so ungodly a guide, and soul cursing the body for being so unready an instrument ; and both cursing the time that ever they met together, and wishing (though in vain) that they might for ever be parted asunder.

Now the worldling curseth his flocks and his Farm, his gold and his silver , that had more of his heart, and of his care and time then his precious soul. Now the lazy Christian curseth his madness and folly , that he should think a little formal preparation were sufficient for such a strict examination. A bloody husband hast thou been to me, saith the wife, thou mindedst provision for me for a little time, and never regardedst my instruction about the things of eternity. A cruel father hast thou been to me, saith the child, for generating me a child of wrath , an heir of hell , and never endeavoring my regeneration, whereby I might have been a child of God and an heir of heaven : and thus cursing, crying, roaring, raging, they are sent to the place where is mourning without mirth, sorrow without solace, darkness without light, death without life , pure wrath without mixture, perfect pain without measure, nothing

[ P 4 ]

thing but weeping and wailing, sighing, sobbing and gnashing of teeth for ever, ever, ever.

Suppose I say that thou hadst heard and seen all this, and God should after it try thee in this world forty years, wouldst thou not night and day be struggling and striving with God by prayer, watching over thy own heart, waiting upon thy Saviour? With what earnestness wouldst thou pray? with what seriousness wouldst thou read and hear? with what exactness and exemplariness wouldst thou live? how diligent and laborious wouldst thou be in a faithful improvement of all thy time, talents, and opportunities, that thou mightest find mercy at such a day, even the mercy of the Lord Jesus Christ unto eternal life! Wouldst thou after such a sight think any time too much, or any pains too great, for thy eternal good? Couldst thou give the world and the flesh, the choicest place in thy heart, and the chiefest part of thy life as now thou dost? shouldst thou dare to be nibbling again at the devils baits, or to be playing with the eternal fire, or to put off God with a few cold formal prayers, and that by fits, in stead of hearty, fiery, con-

tinual

tinual supplication? or to put off Jesus Christ with a complement, that thou wearest his livery, and professest thy self a Christian, in stead of a sincere resolved dedication of heart and life to his word and law. What saist thou man? And why wilt thou not be as diligent and as holy now? thou maist in the glass of Scripture see all that I have spoken (for the substance of it at least) if thou hast but an eye of faith; and without question the sight of faith is as sure and true as a sight of sense; what reason canst thou have, why thou shouldst not work as industriously to escape hell, and obtain heaven, as if thou hadst known these things experimentally, when the word of the living and true God speaketh it so expressely? look 2 Cor. 5. & 10. Acts 17. 13. Eccles. 12. 2. ult. vers.

2. Suppose thou wer't sure to die this day come moneth, and take possession of thine eternal estate, to do that which thou never didst before, nor shalt ever do again; even to throw thy last cast for eternity, wouldst thou not then lay aside all other matters, and make it thy onely business to ensure an interest in Christ, and to make  
sure



sure of a regenerated sanctified nature? wouldst thou not then think, Well now, there is no daubing, no dallying any longer, I am now going to my long long everlasting home; if I now deceive my self with any thing in stead of the power of godliness, and mistake at death, I shall miscarry for ever; if I be not then right, I shall be wrong for ever. *Now or never, now and ever.*

Wouldst thou not highly prize every week of that moneth, every day of those weeks, every hour of those dayes, yea and every minute of those hours, and say, Ah, desperate folly to leave a work of such infinite weight (for which my whole life was little little enough) to so short a space; and yet O infinite mercy, that I have any seasons of grace left, wherein I may yet work out my salvation with fear and trembling? How wouldst thou labor as for life in this duty, and that ordinance, hanging on those breasts, and tugging hard for some spiritual good! Wouldst thou not with *Jacob* wrestle with God, weep and make supplication? wouldst thou not with the *Ninivites* cry mightily unto God for mercy? How would thy prayers proceed from the

the very bottom of thy heart? and with what force would they pierce the very heavens? how wouldst thou with the Bereans search the Scriptures? and see upon what termes Christ and heaven may be had. Wouldst thou not strive to break thy heart with the hammer of the law, and to melt it with the Sun-shine of the Gospel, that thou mightest repent? Wouldst thou not encourage thy soul from the freeness of Gods mercy, the fulness of Christs merit to believe? O what sad thoughts wouldst thou now have of thy soul, and thy sins? what serious thoughts wouldst thou have of God, and Christ, of hell, and heaven, of death and judgement? Surely other manner of thoughts then now thou hast.

Thus friend it would be with thee if thou wert to leave this world within a month, or thou wert worse then a mad man. And why shall it not be thus with thee now, when thou art so far from ensuring thy life for a moneth, that thou canst not promise thy self the next hour? dost thou not believe that thy foundation is in the dust? *Job 4. 19.* that man at his best estate is altogether vanity? *Psal. 32. 5.* that one dyeth in his

his full strength, being wholly at ease and quiet, his breasts being full of milk, and his bones moistned with marrow, *Job. 21. 23, 24.* Thou art not a tenant at thy own will, whilst thou dwellest in thy house of clay. Thou cuttest large thongs of Gods time, if thou assurest thy self another week. But look, Reader, dost thou not see that eternity is at the very threshold of thy house, that there is but a step, a thin paper wall of life, between thee and eternity! Is there not much more reason that thou shouldst be more industrious for thy soul and salvation when thou art not sure to live a day, than if thou wert sure to live a moneth?

*Mortalium  
nemo est  
qui crastinum  
sibi  
audeat pol-  
litteri, Eu-  
ripid.*

There is a bird peculiar to *Ireland*, called the Cock of the wood, remarkable for its fine flesh and folly; all the difficulty to kill them, is to finde them; they flie in woods in flocks; and if one be shot, the rest remove not but to the next tree, and there stand staring at the shooter, till the whole covey be destroyed; yet as foolish as this bird is, it may be the Embleme of most wise men in point of mortality; death sweeps away one and one, and one and another, and all the rest remain no whit moved, till at  
last

last they are destroyed, and then their folly is (though too late) bewailed.

3. Suppose thou couldst speak with thy carnal unregenerate neighbors or friends, that are now under endless remorse, frying in those unquenchable flames, and shouldst ask them what caused them to miscarry for ever, and how they came to that place of torment; and they should tell thee, O friend, I thought heaven might have been had without so much ado, that there had been no need of that seriousness and laboriousness which a few precise ones practised, and which Ministers so much pressed. I thought I might do well enough with a formal lazy outside serving of God, because my neighbors did no better: I presumed, that because God was merciful, and Christ meritorious, & I enjoyed the outward priviledges of the Gospel, and gave God some of the time I could spare from the world and the flesh in a little heartless devotion, that I should be saved; never looking at that inward renovation and outward reformation which (I see now to my sorrow) are required in all, to whom the special mercy of God and merit of Christ shall be extended; and now

wo and alas, I am tormented in these flames.

After such an hearing from hell, wouldst thou not be diligent to prevent thy damnation? wouldst thou not take heed of those knives of negligence, idleness and formality, resting in a few good means, which did cut the throate of others souls? wouldst thou after this, jest at heaven and hell, or trifle about regeneration or the new birth? Wouldst thou again mock God, or cozen thy self with a form, a shell, a carcasse of Religion? Would not the words thou hadst lately heard, be alwayes sonnding in thine ears, and piercing thy heart, and quickening thee to be sedulous and industrious about thy soul affairs? And why wilt thou not do as much now, when I can assure thee from the mighty possessor of heaven and earth, that this is as true (namely that many souls are eternally sunk by reason of those quick-sands) as if thou hadst heard it from the mouth of hell; nay it is possible a damned wretch may deceive thee, but it is impossible that the blessed God (who speaketh as much with his own mouth) should deceive thee. Look 1 *Thess.* 5. 3. *Mat.*

7. 21, 22, 23.



4. Suppose thou hadst with *Moses* had a sight of the back parts of the infinite God (about whose service I am perswading thee to be diligent) or with *Isaiah*, hadst seen some extraordinary manifestation of his glory; or hadst been with the disciples at the transfiguration of Christ? Or suppose thou hadst been in heaven, and seen the royalty and majesty of God in those glorious Angels and Saints which continually wait upon him, and in the glorified Saviour, who sitteth at his right hand, and representeth him as lively and fully as is possible to the eyes of men: Suppose thou hadst taken strict notice of the number (how many millions) and order of Gods servants there; how high and noble their works; how holy and pure their worship, and hadst known the infinite power, holiness, wisdom, and justice of God as they do, and God should turn thee again into this world, wouldst thou slubber over thy duties, and play with his Ordinances as now thou dost? wouldst thou pray to this God as if thou prayedst not? or hear from his Majesty as if thou heardest not? or attend on him so carelessly, as if thou didst not attend on him at all? or wouldst thou not rather

ther think I can never be too serious in the service of such a God; I can never wait on him with humility enough, and with watchfulnesse enough, with uprightnesse enough, and with care and diligence enough.

Shouldst thou not be laborious in the service of such a ~~good~~ God? Give me leave to urge this thought a little farther, and to give thee a Scripture or two, which through the free grace of God have sometimes helped me against deadness and dullness in duties. The one is *2 Chron. 2. and 5.* where *Solomon* telleth us, The house I am to build must be great (mark the reason) *for great is our God above all gods.* If God be so great a God, how greatly is he to be revered? canst thou do too much service for him? or give too much glory to him? Can thy love to him be too great? or can thy fear of him be too great? or can thy labor for him be too great, when this God is so great, *That he measureth the ocean in the hollow of his hand, and meteth out the heavens with a span, and comprehendeth the dust of the earth in a measure, and weigheth the mountains in scales, and the hills in a ballance.*

Be-

Behold the Nations are as a drop of the bucket, and are counted as the small dust of the balance. Behold he taketh up the Isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All Nations before him are as nothing, and they are counted to him as lesse then nothing and vanity, Isa. 40. 12, 15, 16, 17. God is a great God and therefore greatly to be feared, Psal. 89. 7. God is a great God, and therefore greatly to be praised; for his greatness is unsearchable, Psal. 145. 3.

If he be a great God, he may well require a great house to be his material temple, and if he be a great God, may he not justly call for a great part of, yea all thy heart to be his spiritual temple? It is likely the Son Solomon learned this of his father David, who giveth us this as the reason why he danced before the Arke of the Covenant of the Lord of the whole earth with all his might, 2 Sam. 6. 14. & 21. It was (saith he) before the Lord: as if he had said, Had it been before men only, or in their service, I might have been cold and careless, slothful and sluggish; but it was before the Lord, the infinite, incomprehensible, and holy God, to whom I am unspeakably obliged for his

distinguishing mercy; and therefore all my might, and all my strength was little enough for such a God. I might mind thee further that thou hast wrought hard in thy slavery to the world and thy flesh, in thy drudgery to the devil and thy lusts, whose reward and wages is nothing but disappointment and vexation, hell and damnation; and shouldst thou not be fervent fiery (seething hot as the word signifieth) in spirit when thou art serving the Lord? *Rom. II. 12.* I might also ask thee to whom thou owest thy whole strength, and thy whole heart if not to God? Art thou so much indebted to the world and thy flesh, those enemies of thy salvation, as thou art to the blessed God? and who will at last pay thee best for thy strength and time? God or the world, Christ or the flesh. But I may speak more to this in another place.

Well Reader, have I yet, or rather the Lord by me, perswaded thee to set about this great business (upon which thy eternal felicity dependeth) timely, that is presently, & throughly, that is withal thy strength, as the main chief and onely work thou hast to do? Art thou resolved to do thine utmost endeavor, and through the strength of

240755.

Rom. II.

12.

of Christ faithfully to follow the directions which I shall commend to thee from the Lord, in order to thy recovery out of that bottomlesse misery, into which thou hast plunged thy self? Is there not abundant reason in what thou hast read? Are they the words of a sinful dying man, or of the jealous everliving God? Is it I only that call upon thee, to mind this spiritual life, or do not the daily and nightly mercies which thou (unworthy wretch) injoyest? do not the dreadful judgements which others feel, and thou hast too much cause to fear? do not thy sweet babes, thy dear children, cry often and aloud in thine ears, O that there were an heart in our Father, in our Mother, to fear the Lord, and keep all his Commandements alwayes, that it might go well with them and with their children for ever? *Deut. 5. 29.* Nay, doth not the Almighty God, who observeth all thy wickednesse, in whose hands thou art every hour, who can with a word speak thee into that place of wo, where the worth of grace and holinesse is better known, and where the weight of sin and ungodlinesse is more felt? In hope that thou wilt not be such an enemy to the God that made thee,



that thou wilt not do that despite to the Spirit that moveth thee, that thou wilt not be such a wilful murderer of thy precious soul as to neglect them, I shall set them down; the Lord set them home to thy heart.

Come along with me, and I will shew thee the Bride, the Lambs Wife, how she must be trimmed and adorned for the marriage.

Direction  
Illumina-  
tion.

First, Get thine understanding enlightened in the knowledge of thy sins and misery: The knowledge of thy disease and danger must precede thy recovery and cure. O how many thousand souls have miscarried in the dark of ignorance? Did men know, surely they would not daily by their sins crucifie the Lord of glory: Did they know their misery, they would not be so merry as they are in waves of iniquity; they rush into sin as the horse rusheth into the battel, not knowing it will be to their death, to their destruction. I have sometime read a story of a King that was ever pensive, and never seen to smile, and being asked by his Brother the cause of it, he put him off till the next day for an answer; and in the mean time caused a deep

deep pit to be made, commanding his servants to fill it half full with fiery coals, and then causeth an old rotten board to be laid over it, and over the board to hang a two-edged sword by a small slender thred, with the point downwards, and close by the pit to set a table full of all manner of delicacies. His Brother coming next day for an answer, was placed at the board, and four men with drawn swords about him, and with all the best musick that could be had to play before him: Then the King called to him, saying, Rejoyce and be merry Brother, eat, drink, and laugh, for here is pleasant being. But he replied, O my Lord and King, how can I be merry, being in such danger on every side? Then said the King, Look how it is now with thee, so it is alwayes with me; for If I look above me, I see the great and dreadful Judge, to whom I must give an account of all my thoughts, words, and deeds; if I look under me, I see the endlesse torments of hell, whereinto I shall be cast if I die in my sins; if I look behind me, I see all the sins which I have committed and the time which I have spent unprofitably; if I look before me, I see death every day drawing nearer and nearer unto me; if I look on

my right hand, I see my conscience accusing me of all the evil I have done, and good I have left undone in this world; and if I look on my left hand, I see the creatures on their Makers behalf, crying out for vengeance against me a Rebell. Now then cease hereafter to wonder, why I cannot rejoyce in the things of this world.

This is the condition of every un sanctified man and woman, and did they but know it, they would see but little cause to spend their dayes in pastimes and pleasure; but what the eye seeth not, the heart greives not: Had *Haman* known he had been so nigh his funeral, he would hardly have boasted so much to his friends; but it is the policy of the God of this world, to blind mens eyes, least they should see and avoid damnation. As when a Malefactor is for some capital crime cast at the Assize, he is then carried into a dark dungeon, and thence to execution: So the Devil, knowing that all the Sons and Daughters of *Adam* are cast by the Law of God (the Law shutting them all up under sin and wrath) endeavoureth to keep them in the dungeon of ignorance, till the day of their execution. When *Nebuchadnezzar* had conquered *Ze-*  
*dekiach,*

*Diogenes*  
being de-  
manded  
what bur-  
then the  
earth did  
d'd bear,  
most hea-  
vy; answer-  
ed, An ig-  
norant  
man.

dekliah, 2 Kings 25. and 7. he put out his eyes, bound him in fetters, and then carried him away to *Babylon*: Thus Satan as soon as he entereth into the soul, laboureth to put out the eyes of the understanding, and so to lead them hood-winkt to hell. Did men know what they had done against God, and how they had undone themselves, they would be restless till they attained a remedy: Did the sinner but know the purity, jealousy, power, and justice of that God, whom he daily provoketh? Did he but know the love and kindness, the blood and bowels of that Saviour, whom he undervalueth: Did he but know the pleasures, and joy, and happiness in heaven, which he neglecteth: Did he but know the beauty and amiableness, the delights and comforts of grace and holiness, which he despiseth: Did he but know the emptiness and vanity of this deceitful world, which he so heartily embraceth: Did he but know where sin is in the premisses, sorrow and hell (without faith and sanctification) must be in the conclusion; Did men, I say, but know these things, how quickly would they turn from sin unto God, giving a bill of divorce to their most beloved lusts, and entering into a

most solemn covenant with the Lord! But having their understandings darkned, they are alienated from the life of God (that is, a life of holinesse) through the ignorance that is in them, because of the blindnesse of their hearts, *Eph. 4. 18.* Observe how expressly the Spirit of God speaketh ignorance to be the reason, why men are such strangers to the power of Religion.

Reader, thou mayst by all this see the necessity of knowledge, if ever thou wouldst be converted and saved. The Devil (as I said before) carrieth men hood-winkt to hell; but God will never carry thee blindfold to heaven: The end of a Saint is the inheritance in light, *Col. 1. 12.* and the way thither is a way of light; *The path of the just is as shining light, Prov. 4. 18.* and surely in respect of knowledge as well as in other respects. Do not please thy self, that though thou art not book-learned, yet thou hast as good an heart as others (as thy foolish ignorant neighbors will prate) for when thou thus speakest, thou speakest beside thy book; for the Book of God telleth us otherwise.

*The soul without knowledge is not good, Proverbs 19. 2.* There may be a clear head



head without a clean heart, the light of knowledge without the heat of grace; but a gracious heart in a grown person not distracted, was ever accompanied with a competency of knowledge in the head. And indeed knowledge is so near a kin to grace, that it is often in the Word of God put for it, *John 17. 3. It is life eternal to know thee to be the only true God, and Jesus Christ whom thou hast sent.* So *1 Cor. 2. 2. Phil. 3. 8. 1st. 53. 11.*

If thou would be sanctified and saved, get knowledge, *seek knowledge as silver, and search for it as for hid treasure, Prov. 2. 3, 4.* This is the first thing to be done, it is first in the Ministers Commission, *Acts 26. 18. I send thee, saith God to Paul to open the eyes of the blind, and to turn men from darkness unto light;* and this is first in the Spirits operation on the soul. It convinceth the man of his sins, *John 16. 10, 11.* It presenteth to the understanding a catalogue of its many and bloody provocations, *In primis*, thus Guilty in Adam of high treason against Heavens Majesty, and thereby of want of original righteousness, and of a deep deadly pollution in the whole nature. *Item*, so many hundred ungodly actions;

ons ; so many thousand unholy and idle expressions ; so many millions of evil thoughts and suggestions : *Item.* so many omissions, and so many commissions : *Item.* so much precious time mis-spent, a moment of which cannot be recalled or purchased with the revenues of the world : *Item.* so many talents of health, strength, food rayment, esteem, riches, and the like misimployed : *Item.* so many Sacraments, Sabbaths, seasons of grace mis-improved : *Item.* so much uncorrigiblenesse under afflictions, so much unprofitablenesse under mercies ; Thus the Spirit inlighteneth the sinners mind to see his sins with their circumstances, and black aggravations ; as also what is like to be the fruit and effect of sin, even nothing lesse than suffering everlasting perdition from the presence of the Lord. It may be the Spirit may cause him, as it were, to see the smoak that ascendeth from the bottomlesse pit, to smell the scent of that infernal brimstone, and fire ; to hear the roarings and howlings of the damned ; nay possibly to feel a very hell in his own conscience. The Spirit indeed is a free Agent, and worketh in what manner and measure he pleaseth. But this is certain, he convinceth

certh all of their sins and miseries; conviction doth go before conversion. The Physician of souls will heal none, but such as know both their distemper and their danger, and thereby how infinitely they are obliged to him for their cure; As in the first creation one of the first thing God made was light; so in the forming the new creature illumination is before sanctification, Every one is able to say in Christ as he in the Gospel, *This I know, whereas I was blind, now I see, John 9. 25.*

This is absolutely necessary, in order to the second direction I have to commend to thee; which is the sincere humiliation of thy soul. There must be a day-break of light in the understanding, before there can be an heart-break of sorrow in the affections; till sin and wrath be discerned by knowledge in the mind, they will be no burden to the conscience, nor grief to the spirit: As no good wrapt up in darknesse excites desire, so no evil swathed up in ignorance striketh terror. We may observe this by the holy Apostles expression; *I was alive without the law, but when the commandment came, sin revived and I died, Rom. 7. 9.* i. e. the time was that I was ignorant both

of the laws strictnesse and my own finfulness, and then I thought my self to be very safe, my conscience was very quiet, and my heart full of hope (or more properly presumption) about my future eternal happiness; thus I was alive without the law; but when my eyes were inlightened, to see how exceeding broad the Commandements of God were, and that once I compared my crooked race with that strait rule, and took notice how far short I came of that obedience which the law required; I was then a dead, a lost man; I quickly pulled in my plumes, and took down my sails, with which I was hastening in my conceit to Heaven; for I found that I was in very deed in the road to hell. *When the Commandement came, sin revived and I died:* There was then life enough in my lusts to wound me unto death, for I dyed.

Reader, if thou art convinced so farre of the absolute necessity of conversion, As to desire it unfeignedly, let me request thee, for the sake of thy poor soul, to set some considerable time apart; thy body hath had many years, surely thy soul deserveth one day, and that speedily, to be ferious in about its endlesse estate, and to compare thy

thy wicked life with the pure Law of God, and observe how exceedingly thou hast swerved from the precepts therein commanded; consider not only its outward and literal, but likewise its inward and spiritual meaning, and thou mayst presently discern, that thy whole conversation for so many years as thou hast lived, hath been a continued aberration and wandering from the Lord and his Laws. If thou lookest aright in that glasse, it will discover all the spots, all the dirt, that have been in the face of thy heart and life, *Jam. 1. 23. By the Law is the knowledge of sin, Rom. 3. 20.*

Consider also, that thy breach of the Law makes thee liable to the curse of the Law, which is the infinite eternal wrath of the Law-giver. *Cursed is every one that continueth not in all things that are written in the book of the Law to do them, Gal. 3. 10.*

The Law must be satisfied; since not in its accomplishment, it will in thy punishment.

If God cast the glorious Angels out of heaven and reserved them in chains of darkness, to the judgement of the great day for one sin, and that (as some think) in thought, into what an hell may he cast thee, whose iniquities



iniquities for weight are like the sand of the sea, and for number like the sparks of a furnace, and the stars in the firmament ! Think of it with all possible seriousness ; thou hangest over the mouth of hell every moment by a small thread of life, and if that should be cut asunder, the whole world cannot save thee from dropping into it.

2.  
Direction,  
Humilia-  
tion.

2. In the next place labour to get thy heart deeply and thoroughly affected with thy sins and misery. Humiliation must follow Illumination. It is not enough for this knowledge of the transgressions thou hast committed, and the wrath thou hast deserved, to swim in thy head (it may be there as fire in the flint to no profit) but it must sink down into thy heart, and be beaten out into an application of, and lamentation for thy guilt and wickedness.

Man is so sinfully subtle, that he can bear the historical knowledge of these things in his understanding, he can hear the name of sin and hell, and be no more troubled then at a painted devil, or a tale of purgatory ; but when God brings down sin from being a notion to be an obligation, and entereth an action against the soul within it self, then  
it

will begin to melt and mourn under the sense of its sins and sufferings. Thus after the Spirit of God hath been a spirit of conviction, it becometh a spirit of bondage; that eye which was before enlightened to see the lewdnesse of his heart and life, cometh now to affect his heart with grief and sorrow: This we find in those Converts, *Acts 2. 37.* when they had heard of their sin and guilt, they began to recant and repent: *When they heard those things they were pricked to the heart.* The nails which had pierced Christs hands now pierce their hearts. It was with them (saith one) as if the sharp points of daggers had been stuck or fastened in their hearts. They wounded themselves with sorrow, that ever they had wounded the Lord Jesus with their sins.

The whole life indeed of a true Christian is (in some respects) a life of repentance: He is often greiving Gods Spirit, and therefore he is often greived in his own spirit: As long as the ship leaketh, the pump must go. Though the Christian doth not paddle or wallow in the mire of sin every day, as gracelesse ones do; yet he findeth, that daily his hands contract dirt, and his soul guilt,

guilt, therefore he must daily wash with faith and repentance.

Some report of *Mary Magdalen*, that she spent thirty years in *Galba* in weeping for her sins: And *Tertullian* saith of himself, That he was born for repentance. *Anselm* telleth us, That with grief he considered the whole course of his life; I found (\* writeth he) the infancy of sin in the sins of my infancy; the youth and growth of sin in the sins of my youth and growth; and the ripeness of all sin in the sins of my ripe and perfect age; and then he breaks out into this pathetical expression; What remaineth for thee, wretched man, but that thou spend thy whole life in bewayling thy whole life?

\* In lib.  
meditat.

But especially at the time of a Christians conversion he is to mind contrition; when the vessel is newly tapt, then it runneth most freely and plentifully. None might approach the King of *Persia's* Court in sackcloth and mourning, *Est. 4. 2.* but no wandering sinner may draw near to the King of Heaven without it. Except ye repent ye shall perish. God is resolved to break the sinners heart on earth, or his back in hell. He will have the wound search'd

Aut perire-  
rendum, aut  
pericundum

and the pain of it felt, before it be bound up and cured. The wicked Prodigal must come to his Father with compunction in his soul, as well as confession in his mouth.

Look therefore, O sinner, into the book of thy conscience, and read over the black lines that still are in thy cursed heart, and the bloody leaves of thy wicked life; how long thou hast lived to little purpose, yea, to the killing of thy soul for ever; how farre thou hast been from accomplishing the end for which thou wast born, and the errand for which thou wast sent into the world. Keep a petty Assize in thy heart; preferre a large Bill of Indictment against thy self; accuse and condemn thy self, not only verbally, but cordially, if ever thou wouldst have Christ to acquit thee. Thou hast spent many years in sinning, and shouldst thou not spend some hours in sorrowing? Thou didst make the soul of Jesus Christ sorrowful unto death; shall not therefore thy soul be sorrowful, when thy sorrow may be unto life? Did the Rocks rent when he died for sin, & shall not thy rocky heart that thou hast lived in sin? He bled for thee, and wilt not thou

[R]

weep

*a* Job 14.  
17.  
*b* Psal. 46.  
8.

weep for thy self? Thou hast filled Gods  
(*a*) Bag with thy sins, and hast thou no tears  
for his (*b*) Bottle? Hast thou so long bro-  
ken the holy Commandements of God,  
and shall not thy heart now at last be bro-  
ken? The damned feel sin, it lyeth heavy  
on their souls; couldst thou lay thy ear to  
the mouth of that bottomlesse pit, thou  
mightst perceive by their yellowings and  
howlings, that sin is sin in hell, how lightly  
soever it is regarded by men upon earth.  
The Lord Jesus felt sin; Hadst thou been  
in the garden, and seen his blessed body all  
over in a goar blood, beheld those drops, yea  
clods of blood that trickled down his face,  
surely thou wouldst have believed that it  
was some heavy weight indeed which cau-  
sed such a bloody sweat in a cold winter  
night.

And art not thou yet weary and heavy  
laden? Do I speak to a man or a beast? to  
a living creature, or to a rock that will never  
be moved? If thou hast a disease in thy bo-  
dy, thou canst greive and complain; and why  
not for the diseases of thy soul? Are not  
they farre more deadly, more dangerous?  
If thou lovest a child, O what crying and  
roaring,



roaring, what wringing of hands, and watering of cheeks? nay, if thou lovest a place of profit, an house, or a beast, thou canst mourn, and think of it often with sorrow; And doth it not greive thee, that thou hast lost, not thy child or cattel, but thy Christ, thy Saviour, thy Soul, thy God to eternity? If thou missest a good bargain that was offered thee, whereby thou mightst increase thy estate; or if thou buyest or hirest at too dear a rate, how dost thou bespew and befool thy self for it? Hast thou not ten thousand times more cause to be really and highly displeased with thy self, and to abhor thy self in dust and ashes, that thou shouldst have all the riches, and glory, and pleasures of the eternal Kingdom tendered to thee with many intreaties, and yet thou hast refused them for the lying vanities of this world, and for the pleasures of sin, which are but for a season? Thou hast denied Heavens, happinesse for a bubble, a butterfly; all things for nothing. Did ever any fool buy so dear, and sell so cheap? Like *Saul*, busie himself in seeking *Asses*, when a Kingdom sought him: Like *Shimei*, seek his servant, and thereby lose himself. No

[R 2]

fool

fool like the sinner, that embraceth a shadow which will certainly flee from him, and neglecteth the substance which endureth to eternity.

*Honorius* the Emperor hearing that *Rome* was lost, cried, Alas, alas, very mournfully, fearing it had been his hen so called, which he exceedingly loved; but hearing it was the famous City of *Rome* that was become a prey to his cruel enemies, he made a rush at it: Thus too too many can greive sufficiently for the losse of vanities, riches, but not at all for the losse of God, and Christ, and enduring felicities.

Well Friend, repent timely [and truly] of this thy folly, for I must tell thee, shortly it will be too late; if repentance be hid from thy heart now, repentance will be hid from Gods eye then, by whose Law thou art now a condemned man already; if thy heart be hardened now in sinning, the heart of God will ere long be hardened in sentencing thee to an eternity of suffering.

It is an infinite mercy, that God yet alloweth

loweth thee liberty for second thoughts, that notwithstanding thou hast shipwrecked thy soul, yet thou mayst swim out safe upon the plank of repentance. O therefore think no pains too great to break thy stony heart; it is worth the while, when free grace hath promised a vast reward to that heaven-born work. Hadst thou once offered up to God the sacrifice of a spirit truly sorrowful, out of love to God, and self-loathing, because of sin, I could tell thee as good, as joyful news, as ever thine ears heard: The Father of mercies, and God of comforts, will be reconciled to thee in the Lord Jesus: Thy prayers for pardon and life will pierce Gods ears, and find acceptance if they proceed from a broken heart, from sincere repentance. A penitent tear is a messenger that never went away without a satisfactory answer. Prayers with such tears are prevalent; yea (in *Luthers* phrase) omnipotent: Musick upon the waters sounds most pleasantly: *Thou hast heard the voice of my weeping*, saith *David*, *Psal. 6. 8.*

*Augustus Caesar* having promised a great reward to any that could bring him the

Saer. in  
vit.

head of a famous Pirate, did yet, when the Pirate heard of it, and brought it himself, and laid it at his feet, not only pardon, but toward him for his confidence in his mercy.

\* Plutarch  
in v. 3.  
Alex.

As \* Antipater was answered by Alexander, Thou hast written a long Letter against my Mother, but dost thou not know that one tear of hers will wash out all her faults? When the returning sinner weeps, the tender-hearted Father smiles: As he rejoiceth and laugheth at obstinate sinners destruction and ruine, *Proverbs 1. 26.* so he rejoiceth and smileth at the penitent sinners conversion. He will do something for an hypocritical humiliation, to assure us, that he will do any thing upon a sincere humiliation. *Seest thou, saith God, how Ahab humbleth himself? this judgement shall not be in his dayes, but in his Sons dayes, 1 Kings 21, 29.* A pitiful humiliation it was God knew; he lookt sadly like a Fox in a trap, meerly to get out, yet God takes notice of it, and deferreth the judgement upon it. If God set such a price upon counterfeit, what

Quod De-  
us loquitur  
cum risu,  
tu legas  
cum fletu.  
Aug.

what will he upon true gold? Fierce *Eſau* relenteth towards ſubmitting *Jacob*, though he came againſt him ready and reſolved to deſtroy him. Surely then the God of compaſſions (to whoſe pity and mercy the bowels of all the creatures are but as a drop to the Ocean) who calleth thoſe that goe from him, will not caſt away thoſe that come to him.

Reader, little doſt thou think how much he longeth for thy converſion and humiliation: Little doſt thou know what kiſſes and embraces, what robes and rings, what mercies and merits, what an heaven and happineſſe, what a God, and Chriſt, and Grace, and Glory, are all ready for thee, and wait only for thy readineſſe and preparedneſſe for them, by thy humiliation for an averſion from thy deceitful corruptions.

*Alexanders Macedonians* having offend- *Plus. in*  
ed him, laid by their Armes, put on *vit. Alex.*  
mourning apparel, came running in troops  
to his tent, where for almoſt three dayes

[R 4] together



together they remained with loud cries and tears to testifie their remorse for offending him ; and wilt not thou do as much for offending God ?

As thou therefore lovest the life of thy soul , endeavor to get thy heart thoroughly humbled for thy sins ; take a view of thy sins in the word of God , in the glasse of his law , how in its nature it is contrary to his blessed nature and perfect law , and for its effects it maketh thee obnoxious to all the threatnings of the word , to all the vials of Gods wrath , to all the miseries of this life , and to all the torments of hell for ever.

Consider while thou livest in thy estate of impenitency , thou art a cursed sinner , and if thou diest in it thou art a damned creature ; the hand of God which is lifted up in the commination and threatening , will fall down in execution. If the wrath of a King be as a messenger of death , O what then will the wrath of a God be ! As that Christian King of *Hungary* told his brother ( that sprang into his presence pale

pale and trembling, because of the Executioner and Deaths-man, that had sounded his trumpet at his chamber door in the dead time of the night, to call him away to execution) O Brother, thou hast loved me, and never offended me, and is the sight of my Executioner so dreadful to thee? how then should I a greivous sinner, fear to be brought to judgement before Jesus Christ? Consider the day of the Lords wrath is coming, and who shall abide it? This terrible fire is kindled; this horrible tempest is gathered, and ready to fall on thy head every moment. Do not put these things farre off, as many do, who thereby deprive themselves of the happy effects which these thoughts might produce. A Cannon asfarre off, though never so great, doth no execution; men will not tremble and fall down for fear of it, when once they apprehend it many miles off: Things asfarre off, though very big, will seem very small: A Starre that is bigger than the whole earth seems no bigger than a Torch, being many miles from us. Look therefore on all that misery that is treated of, in the first use, as  
thy

thy portion, and as nigh to thee, even at the very door; like a Serjeant it waiteth continually to arrest thee, and hale thee to the prison of hell. There is not a night in which thou lyest down to sleep, but this roaring Lion of the wrath of God lyeth down beside thee, and is ready, when thou art asleep little dreaming of it, to rend thee asunder, and tear thy soul in pieces. In the morning when thou risest it waiteth upon thee, dogging thee all the day long, whatsoever thou dost, and following thee like a blood-hound wheresoever thou goest; thou mayest as soon flee from thy self as from it; till thou art effectually humbled for thy sins, the cause of it. And be not insensible of it, because it is invisible to thee. The influences of the Sun are hottest among the minerals in the bowels of the earth, where it is not at all visible, nor they sensible: So the fire of divine fury is hottest where it is not visible, nor the person sensible: Though thou mayst see it as plainly in the Scripture, as the Sun at noon day; God is angry with the wicked every

every day, *Psalms* 7. 12. There is wrath prepared for the workers of iniquity, and it will assuredly and speedily be inflicted, if thou art not timely and truly humbled and converted.

I would also desire thee to ponder much the free grace of God, which is discovered in the Gospel; what bowels of compassion in the Father to give his Son; what infinite affection in the Son, to give himself for the reconciliation and salvation of his enemies. It is probable the heat of this unknown love may melt thy frozen spirit: This is the most ingenuous sorrow which is never to be sorrowed for, which springeth from the consideration that thou hast sinned against so good, so pure, so perfect a God, in conformity to whom, and communion with whom, all thy happiness consisteth. The Law indeed is of excellent use to open the sore, to search the wound, to make the Patient feel his need of, and set a price upon his Physician; thus it is a School-master to drive the soul to Christ; but

but winter 'fruits are more harsh and  
 fowre, when summer fruits are sweet  
 and pleasant. God taketh most delight  
 in those tears and sorrow, which are  
 the fruits of hot love to his blessed Ma-  
 jesty. And could I see them once in  
 thee, I durst joy thee of thy Babe of  
 Grace, the new Creation. They are at  
 least the kindly bearing throws of one  
 in travail, very near her hour of deli-  
 very, as also often the after-paines:  
 A stroak from guilt, from wrath,  
 broke *Judas* heart into despair: A look  
 from love, from Christ, broke *Peters*  
 into teares. That sap and moisture  
 which in frost and snow lyeth hid and  
 buried in the earth, sheweth it self  
 pleasantly in the fruits of the trees,  
 when it is called forth by the warmth of  
 the Sun.

*Aspexit*  
*Christus &*  
*flevit*  
*Petrus.*  
*Ambr.*

Even *Saul* himself will lift up his  
 voice, and weep when he seeth a clear  
 testimony of the love and undeserved  
 kindnesse of *David*.

Hast thou never beheld a condemned  
 prisoner



prisoner dissolved into tears, upon the unexpected and unmerited receipt of a pardon, who all the time before was as hard as a flint? The hammer of the Law may break the icie heart of man with terrors and horror, and yet it may remain ice still, unchanged: But when the fire of love kindly thaweth this ice, it is changed and dissolved into water, it is no longer ice, but of another nature. Where the Sun is most predominant, there are the sweetest Spices, the richest Mines, and the costliest Jewels. Do thou therefore meditate much on the love of God and Christ to thy unworthy soul: Think what love is it that still spareth thee, notwithstanding all thy God-daring and soul-damning provocations, and that when others (probably better than thy self) are every day and night sent to that place, where God hath large interest for his long patience. What love is it, not only to forbear thee, but also to doe thee good! thou his enemy art hungry, he feedeth thee; thou art thirsty, he giveth thee drink. *If a man find his enemy will he let him goe,* I Sam. 24. 19. but

but lo God findeth thee every moment ; as all thy sins are within the reach of his eye, so thou thy self art continually within the reach of his arm ; he can as easily turn thee into hell , as tell thee of hell : And yet he letteth thee goe, and more than that, doth thee good. Thou spendeth every hour upon the stock of mercy. God is at great charge and much cost in continuing meat, and drink, and health, and strength, and time which thou dost ravel out, and wanton away unprofitably.

What love was that in the Father which sent his own Son to die , that thou mightst live ! Well might the beloved Disciple say , *God so loved the world , that he gave his only begotten Son , that whosoever believeth in him, might not perish , but have everlasting life ,* Joh. 3. 16. In this the bowels of divine love are naked , as in an Anatomy : In other things the love of God is as the beames of the Sun scattered, which are warm and comfortable ; but in this it is as the beames of the Sun united in a burning-glasse,

lasse, hot fiery burning love; God so loved the world, so dearly, so intirely, so incomparably, so infinitely: It is a *sic* without a *ficut* (as one observeth) a pattern which can never be parallel'd. In this God commended his love towards us, in that when we were sinners *Christ died for us*, Rom. 5. 8. when God sent his Son into the world, he did as it were say to him, My dear Son, thou Son of my chiefest love and choicest delight, go to the wicked unworthy world, commend me to them, and tell them, that in thee I have sent them such a love-token, such an unquestionable testimony of my favour and good-will towards them, that hereafter they shall never have the least colour of reason to suspect my love, or to say, *Wherein hast thou loved us?* Malachi 1. 2.

What love was that in the Son of God, which moved him to become the son of man? that thou mightst become the son of God? What love was that which made him so willingly undergo the scorns, and flouts, and derisions of wretched men, the rage, and malice, and assaults of ravenous devils, the

the wrath and fury of a righteous God, such pangs and tortures in his body as no mouth can expresse, such sorrows and horror in his soul as no minde can conceive; and all that thou mightest escape such misery, and obtain everlasting mercy!

*Greater love than this hath no man, that a man lay down his life for his friend, John 15. 13.* The passion of Christ was the greatest evidence of his affection. The laying down of life did abundantly proclaim his love. His love before was like wine in a cask, hardly seen; but O how did it sparkle and cast its colour in the glass of his sufferings! This Diamond before hid in the shell, doth shine radiantly in the ring of his death: If his tears did so much speak his love to *Lazarus*, that the Jews who saw him weeping, cryed out, Lo how he loved him! surely his heart-blood doth far more demonstrate his love to his members. They that beheld him bleeding in the garden, had far more reason to say, Look, lo how he loved his!

What love is that which did all this for such a worm as thou art? such a sinner, such

a rebel; what would God lose, if thou wert eternally lost: the least title of his happinesse would not be diminished; this Sun is no loser, when men shut their eyes, and will not behold its light: what gaineth God, if he gain thee to himself, to his service? Ithou canst not adde the least cubit to the stature of his perfections; the refreshment is to men, not to the Spring when the weary passengers drink of it. He doth not command thee to repent from any need he hath of thee, but from the pity he hath to thee. He entreateth thee to return, not that he may be blessed and happy, but that he may be bountiful & liberal in bestowing on thee those blessings which accompany salvation. Methinks the apprehension of Gods great love and goodnesse should have such an impression on thee as to make thee little and low in thine own thoughts. Is it not a wonder; that God should vouchsafe a gracious look upon such a clod of earth, a piece of clay as thou art? but what admiration can answer this love and condescension, that God should wait and intreat to lift thee up, who wouldst cast him down! That an Emperour should sue to a traitour; that Majesty should thus stoop



to misery; that the Lord of life and glory should prepare for thee exceeding rich and precious promises, a crown of life, a purchased possession, and beseech thee to accept of them. Were thy heart never such hard metal, one would think that such a hot fire of burning love should melt it, and shew in two or three Authors read of five men that met together, and asked each other what means they used to abstain from sin? The first said, The thoughts of the certainty of death, and uncertainty of the time moved him to live every day, as if it were his last day. The second said, He meditated of the day of judgment, and the torments of hell, and they frightened him from meddling with his dangerous enemy, sin. The third considered of the deformity of sin, and beauty of holiness. The fourth, of the abundant happiness provided in heaven for holy ones. The last continually thought of the Lord Jesus Christ and his love; and this made him ashamed to sin against God.

Reader, if thou hast but any ingenuity, the abuse of such love and kindness should work upon thee. Some say, the blood of a goat will soften an Adamant: shall not

then

then the blood of this true goat dissolve thy adamantine heart? Beasts themselves have been won by kindnesse, and wilt thou be worse than a beast, that such Philanthropy and kindnesse of God shall no whit stir thee or humble thee?

There is a twofold necessity of a deep serious humiliation (for which cause I have been the more large upon it, though indeed I have added very much more than I first intended) in order to the two next directions which I shall prescribe thee.

First, in order to thy hearty acceptation of Jesus Christ. Humiliation is like *John Baptist*, to prepare the way of Christ before him. Christ will not be a Saviour to them that do not set an high valuation upon him: now an unhumbled sinner is a man (concededly) whole, seeing no need of, and therefore setting little price upon the Physician of souls. Till men see that they are cast by the Law of God, and condemn'd men, they will never heartily desire and value a psalm of mercy. According to a mans sense of misery, such is his estimation of mercy: When *Paul* saw himself the chiefest of sinners, then that saying, *That Christ*

M 2

Jesus

Jesus came into the world to save sinners, was worthy of all acceptation. This sharp sawce of repentance doth commend Christ exceedingly unto the spiritual palat: The more bitter and irksome sin is, the more sweet and welcome Jesus Christ will be to the soul. When the sinner seeth that he is lost in himself, then (and not till then) will he truly request to be found in Christ; the prodigal did not prize the bread in his fathers house, till he was ready to perish for hunger. Ministers preach much of the infinite excellencies that are in Christ, of the unspeakable misery of sinners without Christ, of the absolute necessity that men and women stand in of Christ, and yet preach to little purpose; most prize their shops and their lands, their relations, yea, and their sensual lusts above the Lord Jesus, notwithstanding all their pretences to the contrary; they see no such need of him, nor such worth in him, as the Preachers and Scriptures speak of: What's the reason of it? truly this; They were never sensible of the stings of the fiery serpents; if they had, they would look up to the brazen serpent with an eye of greater respect. They were never pricked to the heart, and there-  
fore

fore cry not out, *Men and brethren*, what shall we do to be saved? But when God discovereth his wrath to the soul, and shutteth the soul up under it, when he commandeth conscience in his Name to arrest the soul for all its debts, which it oweth to divine justice; and when in pursuance thereof conscience doth in the name of the dreadful God, charge on the sinner the guilt of all his sins, and hales him to the Judgment-seat of God, where he seeth nothing but frowns and fury, fire and brimstone, and feeleth nothing but tribulation and anguish, indignation and wrath: now the sinner cryeth out in bitterness of spirit, O wretched miserable man, alas, alas, I am undone! What desperate madness possessed my soul thus to provoke the Almighty God by my sins? Into what a sea of misery have I brought my self by mine iniquities? The God whom I see is angry, the wrath which I feel is heavy, the torments which I fear are infinite. The Law which sheweth no mercy is violated; the God who will have full satisfaction for the breach of his law, is incensed; conscience which is his Jailour is commissioned to wound and terrifie me: And whether shall I go?

wrath above me, wrath below me, wrath without me, wrath within me. A world (mark now) for a surety to discharge me of these debts; a thousand worlds for that balm which can heal this wounded conscience. Ten thousand thousand worlds for a Jesus that can deliver from the wrath to come. When sin comes to be sin indeed, then and not till then a Saviour will be a Saviour indeed.

Secondly, humiliation is necessary in order to the souls hearty resignation of it self, to every Law and Command of Christ. According to a mans humiliation, such will his subjection to Christ be; Humiliation is (in some sense) the foundation of a Christians obedience; and the strength of the building dependeth upon the strength of the foundation. The reason why the Religious buildings of hundreds of Professors in our dayes (though they have been very fair and beautiful to the eye) have miscarried is this, the want of this foundation; their hearts were never thoroughly humbled. The reason why the stony ground did not bring forth good fruit, was this; the plough had not gon deep enough, *it did not take deep*



deep root, Matth. 13. 20, 21. *but*

Men would never dally with God as they do, or halt as the *Israelites* between two opinions, be sometimes for God, and sometimes for the world; holy by fits and girts, if they had ever felt the weight of sin. Christ when he cometh into the soul as a Saviour, will come also as a Sovereign to command and govern the whole man; He is the true Sun, and he will have the whole heaven, the whole heart to himself; he will allow no writ of partition; his Law forbiddeth inmates as well as mans. Now against this, the natural carnal man riseth and rebelleth exceedingly; He hath ever at this time some lust or other which he valueth as his \* limbs, some right hand that he desireth may not be cut off, some right eye which he would not have pluckt out, some *Herodias* that must not be medled with, some *Absolom* that the sinner intreateth Christ to spare, and deal gently with for his sake. Therefore before the Lord of hosts can make an absolute conquest, before he can perswade the besieged soul to surrender ~~it~~ self wholly and altogether to his government, he is forc'd by the *Granadoes*, and thundring Cannons of the

Probably therefore, fleshly lusts may be called earthly members. Col. 3. not only because they flow from the body of death, but also because they are as dear to men as their bodily members

Laws curse, and Gods wrath, to fire and  
 fright it out of all its sinful holds. Then  
 it will come up to those excellent terms of  
 the Lord, which are most honourable for  
 the Saviour, and most profitable for the  
 soul. Now he seeth most certainly such  
 a sting in sins tail, that he dares plead no  
 longer for the beauty of its face; Now he  
 feeleth it as a dart in his liver, as an arrow  
 sticking in his heart, as a coal of fire in his  
 hand; he is heartily willing, yea, thinks  
 himself much beholden to that Redeemer  
 that will pluck out this dart, this arrow.  
 O how readily doth he throw away this coal  
 of fire, fearing to be burnt by it any more!  
 We have two famous instances of this in  
 Scripture. The one is in *Paul*, Acts 9. 6.  
 When *Paul* that was posting in the road to  
 hell, comes to be knockt down, and to feel  
 those tremblings and terrors in his spirit,  
 he crieth out, *Lord, what wilt thou have me  
 to do?* He had probably heard much before  
 of God: but he regarded it not, till now he  
 receiveth a word, and a blow; a word from  
 without, and a wound within to set it home;  
 now it is, *Lord, what wilt thou have me to  
 do?* before it was, *What will the high Priest,  
 the Scribes and Pharisees have me to do?* and

what

what will the vain imaginations, and high thoughts which exalted themselves against God and Christ, have me to do? but now it is, Lord, what wilt thou have me to do? Before his heart was like hard wax, it would take no impression from God; but now it is softened by this fire of inward humiliation, it is ready for any stamp. God may imprint what he pleaseth; Lord, what wilt thou have me do? The other instance is in the cruel, rough, hard-hearted Jaylour; After the earth-quake, and the heart-quake which God had caused, he springs trembling in, and fell down before Paul and Silas, crying out, Sirs, What shall I do to be saved? Acts 16. 29, 30. Observe, now the man is heart-sick indeed; he is willing to take the most bitter pills; As if he had said, Sirs, Do but tell me what I must do for salvation; though the terms be never so hard, the conditions never so unpleasant, the price never so much, the pains never so great, yet I will submit to any thing, to all things for salvation. What must I do to be saved?

When the Israelite first sets out towards Canaan, there is a mixt multitude of carnal affections which desire and endeavour to bear him company, now because God know-  
eth

eth that the land is too good for such evil inhabitants, and besides that they will cause many murinies in the way, he brings therefore the Israelite into the wilderness, to humble him, and to cut them off.

Before the soul be thoroughly humbled, it dodgeth with Christ, it plaies fast and loose, off and on; this it liketh, and that it disliketh; this part of the yoke is uneasie, this burthen is too heavy, and such and such commandments are grievous; fain it would have Christ and his precious promises, but loth it is to forego its old friends, its beloved lusts; but when God is pleased to take the sinner by the throat, and to shake him out of his security, by shewing him sin and wrath in their colours, making him sensible of the one, and terrifying him with a fearful expectation of the other, laying him at the pits brink, within the smoak of hell, within the smell of that brimstone, within the sorchings of that eternal fire which is prepared for the Devil and his Angels, now the sinner seeth that God is in earnest, and therefore dareth not halt or halve it any longer; now he is in a hoisterous storm, and casteth all those goods his darling-finnes into the sea, perceiving that

that he must perish if he do not. <sup>is offered</sup> God is necessitated to launce mens wounds, and put them to pain, because otherwise they cannot be cured. When the metal is thus melted, God may cast it into what mold he pleaseth. O thrice happy is that heart which hath been deeply and truly humbled; it shall hold out in those tempests, wherein many others shall make shipwrack of faith and a good conscience.

Thirdly, if thou hast been faithful in following my former advice, to get thy mind enlightened to see, and thy heart thoroughly humbled for thy sin and misery: thy next work is to rest and rely upon the Lord Jesus Christ for pardon, grace and salvation. To look upon him, as one appointed by the father, given by himself, sanctified by the spirit, and revealed in the word of truth, the Gospel, to be the only and all-sufficient Saviour of lost souls. It is now the proper time for thee to cast thy soul, thy sins, thine eternal estate, upon the infinite meritoriousness of the blessed Redeemer. Experience sheweth, that it is very easie for an unbroken sinner to presume, but rarely it is very hard for an humbled sinner that hath had all his vilenesse and unworthinesse

<sup>3</sup>  
Direction:  
Application  
of  
Christ.



thinnesse displayed before his eye, and the infinite wrath of God like a mountain of lead oppressing his conscience, to believe, and therefore I have prepared some choicest cordials for such fainting spirits, which I shall give thee anon. But my work now is to beseech thee, broken heart, that thou take heed of thinking to lick thy self whole. I know the Devil and thy heart will be both busie and diligent to get thee to make a Christ of thy contrition, and a Saviour of thy humiliation: O how unwilling is man when he hath shipwrack'd his soul, to commit himself naked to the sea of Christs blood: how earnest is he to have the chains and jewels of his earthly affections along with him, and to swim out upon the rotten boards of his own works! *Reader*, now therefore especially, if thy soul be in a flame, be careful out of what well thou drawest thy water to quench it. This is one of the chiefest (nay the chiefest of all) fundamentals in Religion; and therefore it becometh thee to be very tender. Now thou art nigh drowning, neer sinking in the Ocean of divine fury, thou hadst need to make sure that the bough or stake, on what ever it be by which thou holdest

This spiritual life is a life of Faith; and indeed upon this the whole almost of thy work dependeth. *Fide regemur, resipiscimus, non solum fidem subsequitur sed ex ea nascitur.* Calv.

holdest be strong enough, and able to bear  
thy weight. It is likely; (nay it is certain,  
if thou art humbled as aforesaid) thou pray-  
est, thou mournest, thou sighest, thou loa-  
dest thy self for thy wickednesse; thou  
admirest God for his forbearance, thou  
longest after help and deliverance; be sure  
that thou do not look on these as so much  
money wherewith thou maiest purchase thy  
pardon, and buy off thy guilt; for believe  
me thou doest, as white as thy silver is, it  
will draw black lines, instead of wiping off  
thy old score, thou wilt thereby run fur-  
ther in debt. Evangelical humiliation is  
required, not so much to make thee accep-  
table to Christ, as to make Christ accepta-  
ble to thee. It is a good evidence of the  
beginnings of sanctification, but it is a bad  
advocate for thy justification. It is as tru-  
ly dangerous to appear before God in the  
rags of thy own righteousnesse, as in thy  
sinful nakednesse.

If ever thou receive the blessing of par-  
don and love from thy heavenly father, it  
must be by appearing in the garments of  
thine elder brother. He maketh his accep-  
table, but it is in Christ the beloved, Eph. 1.  
4. Nothing but perfect righteousnesse will  
paci-

pacifie Gods anger, or satisfie his justice, or please those eyes which are purer than to behold the least iniquity: And this righteousness is onely in Christ, who was made sin for thee, that thou mightst become the righteousness of God in him, 2 Corinth. 5. ult.

Do not therefore, when thou ceasest to be an Athiest, begin to be a Papist, in relying upon thy good works: for though God will not save thee without them, yet he will never save thee for them.

Shepherds  
Sincere  
Convert. p.  
107. Edit.  
3.

‘Canst thou (saith an eminent Minister new with Christ) make thy self a Christ for thy self? Canst thou bear, and come from under an infinite wrath? canst thou bring in perfect righteousness into the presence of God? This Christ must do, else he could not satisfie and redeem. And if thou canst not do this, and hast no Christ, desire and pray, till heaven and earth shake, till thou hast worn thy tongue to the stumps: endeavour as much as thou canst, and others commend thee for a diligent Christian: mourn in some wilderness, till Dooms-day: dig thy grave there with thy nails: weep buckets

buckets full of hourly tears, till thou canst weep no more; fast and pray, till thy skin and bones cleave together; promise and purpose, with full resolution to be better; nay, reform thy head, heart, life and tongue; and some, nay all sins; live like an Angel, shine like a Sun, walk up and down the world like a distressed pilgrim going to another Countrey; so that all Christians commend and admire thee; die ten thousand deaths, lie at the fire-back in hell so many millions of years as there be piles of grasse upon the earth, or sands upon the sea-shore, or stars in the firmament; or motes in the Sun: I tell thee, not one spark of the wrath of God against thy sin shall be, can be quenched by all these duties, nor by any of these sorrowes; for these are not the blood of Christ.

It is both unacceptable and unprofitable for thee to approach God, either in himself, or in thy self. I dare not meddle with an absolute God, saith Luther. God in himself is a consuming fire, but in his Son a loving father. Do thou therefore, now thou knowest thy self and sin; labour to know Jesus Christ, and him crucified, 1 Cor.

*Nolo Deum ab eluturn. Luth.*

2.2. And count all things dung and dross  
 for the excellency of the knowledge of Christ  
 Jesus thy Lord, Phil. 3.8. Read, and pray,  
 and weep, and pant, and thirst, that thou  
 maiest be found in him, not having thy own  
 righteousness, which is according to the law,  
 but that which is through the faith of him, the  
 righteousness which is of God by faith, Phil. 3.  
 9. Take a view of him in the Gospe  
 where he is crucified before thine eyes, and  
 behold him displayed in both his natures  
 and all his offices, and therein his suitableness  
 unto, and sufficiency for all the wants  
 and necessities of thy dying soul. Doest  
 thou see a cloud of judgments gathering a  
 pace, and ready to pour down on thy head,  
 run to him for shelter; he is both a shadow  
 from the heat, and a shelter from the storm.  
 Is thy conscience wounded with thy sins?  
 hasten to the wounds of thy Saviour; by  
 his stripes thou maiest be healed, Isa. 53. Do  
 the murdering pieces of the Law's curses  
 threaten to destroy thee? flee like the dis  
 tressed Dove to the cliffs of the rock of  
 ages, the bored hands and feet, the pierced  
 side of the blessed Redeemer, there thy  
 soul may be sure of safety. He is the one  
 ly Ark wherein thou maiest be saved, when  
 the



the whole world that lyeth in wickedness, shall be drowned, shall be damned. He is the little *Zoar* whither thou mayst retire, and thy soul shall live, when fire and brimstone, yea hell \* shall be rained from heaven on ungodly ones. He is the true City of refuge, wherein thou mayst assuredly escape the wrath of God, which like the avenger of blood pursueth thee. An hearty thankful acceptance of Jesus Christ, as he is tendered in the Gospel, will at the day of judgement be a plea as acceptable unto God, and profitable unto thee as perfect subjection to all the commands of the Law.

Consider how full his merits are, he is a horn of salvation, *Luke 1. 69. i. e.* strong to save, the strength of the noble beasts lying in their horns: \* There is no sinner so black, but the blood of this Saviour can make white, *Rev. 7. 14.* There are some diseases which other Physicians cannot cure, but he healeth all diseases. All are dangerously, but none desperately sick whom he undertaketh. Thou owest a vast debt to Justice, but the Lord Jesus is an able Surety; He is able to save to the uttermost those that come unto God by him. *Heb. 7. 25.*

\* *Gehenna*  
è cald. Salv.

\* It is a folly to think that an Emperors Revenues will not pay a beggars debts, Christ hath undertook to save, and he hath money

ough to  
Pay. Free  
Grace can  
shew you  
large ac-  
counts, and  
a long b. ill  
cancelled  
by the  
blood of  
Christ.  
Mr. Man-  
ton on  
Jam. p. ult.  
\*Themisto-  
cles appea-  
red the an-  
ger of K.  
Admetus,  
by holding  
the Kings  
young son  
in his  
armes; to  
doth the  
Christian  
appeare the  
beholding  
his Son in  
the arms  
of faith.

O what is it that thou wantest, which perfect righteousness and infinite meritoriousness cannot procure! Dost thou want Remission? God forgiveth sin for Christ's sake, Ephes. 4. ult. The blood of Jesus Christ his Son cleanseth from all sin. 1 John 1. 7. He was a great sinner (as Luther observeth) by imputation, that thou might'st be innocent through condonation and pardon. \* Dost thou want reconciliation with God? He maketh peace through the blood of his Cross, Coloss. 1. 20. God is in Christ reconciling the world to himself. 2 Cor. 5. 20. He endured his Father's frowns and fury, that thou might'st enjoy his smiles and favour. Dost thou want sanctification? His blood is sanctifying as well as justifying, Heb. 9. 14. He did not only buy off thy score of guilt, but also purchast a new stock of grace for his bankrupt creature to set up with a gain.

The oyl of grace was abundantly poured on the Churches head, that it might fall down on the skirts and members. Of his fulnesse thou mayst receive grace for grace. Job. 1. 16. Dost thou want salvation? He hath the power and gift of eternal life. Job, 10. 28. John 17. 24. He is the Authour of eternal salvation.

salvation. *Heb. 5. 9.* Thou mayst have boldnesse through the *blood of Jesus, to enter into the holy of holies. Heb. 10. 19, 20.* He paid an infinite summe, to purchase the Fathers house for thine everlasting home. What ever thy need be, he is able to supply it, for he is an universal Treasure which can never be spent, a Spring that can never be drawn dry. *In him dwelleth the fulnesse of the God-head bodily. Col. 2. 9.*

Consider also how free his mercy is, as well as his merits full. Thou mayst *drink of the water of life freely. Rev. 22. 17.* If thou wilt buy his benefits, thou must leave thy mony behind thee. *His wine and milk is to be had without mony, and without price. Isa. 55. 2.* Do not hold off, thinking to carry worthinesse to Christ, but believe on him, and thou mayst fetch worthines from Christ. The same free-grace which gave Christ for thee without thy prayer, will at thy desire give Christ to thee. Do not alwayes lie poring upon thy unworthines, but if thou art sensible of it, and sorrowful for it, believe it, thou art worthy enough to Divine acceptation, though not to Divine satisfaction. As his Omnipotency answereth thy weakness, and his fulness thy

wants: so doth his free-grace all thy unworthiness. The natural Sun doth not enlighten more freely, then this Sun of Righteousness doth enliven all that come under the shadow of his wings.

Ponder how universal his offers of grace are. Jesus Christ with all his merits are tendered to all. The proposals of Divine mercy and love are general and universal. *Go preach the Gospel (observe) to every creature. He that believeth shall be saved. Ho every one that thirsteth, Isa. 55. 1. If any man (let him be poor or rich, high or low) thirst, let him come to me and drink. John 7.37.*

'Tis a great encouragement, that in the offers of pardon and life, none are excluded; why then shouldst thou exclude thy self? *Come to me all ye that are weary and heavy-laden, Matth. 11. 28. Mark (poor sinner) all ye.* Art not thou one of that *all*? Is not thy wickedness thy weight, and thy corruption thy burden? then thou art called particularly as well as generally; Jesus Christ taketh thee aside from the crowd, and whispereth thee in the ear, O poor sinner that art weary of the work, and heavy laden with the weight of sin, be intreated *to come to me,*

*I will give thee rest.* Why doth thy heart suggest, that he doth not intend thee in that call? Doth he not by that qualification, as good as name thee? Ah, 'tis an unworthy, a base jealousie to mistrust a loving Christ without the least cause.

Once more meditate, how willing he is to heal thy wounded spirit, and be not faithless but believing; He is willing to accept of thee, if thou art willing to accept him. What mean his affectionate invitations? He seeketh to draw thee with cords of love, cords that are woven and spun out of Christs heart and bowels. Cant. 4. 8.

*Come away from Lebanon, my sister, my Spouse, from the Lyons dens, from the mountains of Leopards.*

Christs love is hot and burning, he thinketh thou tarriest too long from his

Mr. Marten  
Jude  
p. 75,

embraces. *Open to me my sister, my Love, my Dove, my undefiled.* Cant. 5. 2.

Christ stands begging for entrance? Lost man, do but suffer me to save thee; Poor sinner, suffer me to love thee; These are the charms of Gospel Rhetorick. None singeth so sweetly as the Bird of Paradise, the Turtle that chirpeth upon the Churches hedges, that he may cluck sinners to himself. What mean his pathetical exhortations?



tions? *Why will ye die? Ezek. 33. 11.* What reason hast thou thus to run upon thy death and ruine? *What iniquity have your fathers found in me, that they are gone far from me? Jer. 2. 5.* what harm have I ever done them? what evil do they know by me, that they walk so contrary to me? but one place for all. *Micah 6. 3, 4.* *O my people, what have I done unto thee? and wherein have I wearied thee? testifie against me. For I brought thee out of the Land of Egypt, and redeemed thee out of the house of servants. O my people, remember now what bowels of love are here sounding in every line; what fiery affection is there in such sweet expostulations! O admirable condescension!*

What meaneth his sorrow for them that refuse him for their Saviour? *He is grieved because of the hardness of mens hearts, Mark 3. 5.*

He shed tears for them that shed his blood. When he came nigh that City (which was the slaughter-house of the Prophets of the Lord, and of the Lord of the Prophets) he wept, *Luke 19. 41.* If thou hadst known, even thou in this thy day! The brokennesse of his speech, sheweth the brokennesse of his spirit. He is pitiful towards their

their souls, that are so cruel to themselves, and weepeth for them that go laughing to hell.

What meaneth his joy at the birth-day of the new creature, when he is received with wel-come into the sinners heart? The mother is as much pleased that her full breasts are drawn, as the child can be. The day of thy cordal acceptance of him, will be the day of the gladness of his heart; At such an hour he rejoyced in spirit, saith the Evangelist, *Luke 10. 22.* He wept twice, and he bled (as some affirm) seven times; but we never read of his rejoycing, (if I mistake not) but in this place. And surely it was something that did extraordinarily take the heart of Christ, which could in the time of his humiliation tune his spirit into a merry note, and cause this man of sorrows to rejoyce. Ah sinner, believe it, he would never so willingly have died such a cursed painful death, if he had not been willing that sinners should live a spiritual and eternal life.

What mean I say his invitations, exhortations, grief upon refusal, joy upon acceptance, his commands, intreaties, promises, threatnings, his woing thee by the

Ministers of his Word, by the motions of his Spirit, by his daily, nightly, hourly mercies, by his gracious providence, by his unwearied patience, but to assure thee that he is heartily willing to accept thee for his servant, for his son, if thou art heartily willing to accept him for thy Saviour, and for thy Sovereign. He would never present thee with such costly gifts, if his offer of marriage were not in earnest: Besides (broken-hearted sinner, for 'tis to thee that all this while I have been speaking) how darest thou any longer entertain such a Traytour against the King of Saints in thy breast, as a thought that the Lord Jesus can be guilty in any of the fore-mentioned particulars, of the least insincerity?

Do not therefore, like the silly Hart, go ever up and down, moaning and bleeding with the arrow in thy side, thy finnes sticking in thy heart, but desire his helping hand to pluck them out, and without question thou shalt have it. He had a special command and commission from his Father to remember and redeem thee, to bind up <sup>14. 61. 2.</sup> the broken-hearted, to proclaim liberty to <sup>3.</sup> the captive, and the opening of the prison to them that are bound, to comfort them that

that mourn; and dost thou think it possible for him to be unfaithful in his Office, or to his Father? No certainly, he keepeth all his Fathers Commandments and continueth in his love, *John 15.*

When he was upon earth, like a Physician, he was in his Element when among sick and diseased persons, so much did he love to heal and cure: And now he is in heaven, though he be free from passion, yet not from compassion; his heart pitieth thee most tenderly, and his hand will help thee effectually. Cheer up at last O drooping soul, and look up with an eye of faith to this Lord of life, to this brazen Serpent. I may say to thee, as *Martha* to *Mary*, The Master is come, and he calleth for thee; Hark how loudly he proclaimeth his general tender of grace; *\* Ho every one that thirsteth come to the waters, Isa. 55. 1.* how lovingly he beseecheth. As though God did beseech you by us, we pray you in *Christ's* stead be ye reconciled to God. 2 *Cor. 5. 20.* See how chearfully he looks, out of hope that thou wilt by believing receive him into thy heart; His countenance is as *Lebanon*, excellent as the Cedars, His mouth is most sweet, yea, he is altogether lovingly.

\*Vocations and in-  
terjections  
speak very  
affection-  
ate bowels  
toward the  
distressed;  
God layes  
his mouth  
as it were  
to the deaf  
care of the  
unbeliever  
and cryeth  
aloud. Ho  
every one  
that thirst-  
eth.

ly. *Cant. 5. 15.* how hastily he runs to meet thee more then half way! loves pace is very swift, *Behold he cometh leaping over the mountains, skipping upon the hills. Cant. 2. 8.* Observe how bountifully he provideth for thy entertainment, *A feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. Isa. 25. 6.* *Behold he standeth at the door and knocketh, if thou hear his voice and open to him, he will come in and sup with thee, and thou with him. Rev. 3. 20.*

4. Direct.  
Dedicati-  
on to God.

The Jewel  
of faith  
must be  
laid up in  
the cabinet  
of a good  
conscience  
Though  
faith justi-  
fie our  
persons,  
yet good  
works

Fourthly, Dedicate thy self, soul, and body, and all thou hast unto the service and glory of Jesus Christ. If thou hast been unfaigned in the practice of the former directions; I doubt not in the least of thy willingnesse to this: If thy sorrow for sin hath been sincere, like a burnt child thou wilt dread that fire; The sense of former unkindnesse to Christ is fresh in thy heart, and a very glutton in pain under a distemper dares not but forbear such meats as will feed it. If thy Marriage to Christ hath been hearty, thou hast given an universal bill of divorce to other lovers, and hast accepted him for thy head and husband, to govern and command thee as well as to protect and provide



provide for thee, and instate heaven as a Jointure upon thee. If thou expectest an immortal life from him, thou must consecrate thy mortal life to him, I hope then thou art contented to take Jesus Christ, for better, for worse; with his shameful crosse as well as his crown of glory; with his trials as well as triumphs; with his gracious precepts as well as his precious promises; nay I hope thou seest so much equity in his commands, so much beauty in his wayes and worship, so much of thy souls felicity wrapt up in holinesse (in order to its perfection and happinesse) that thou wouldest much rather chuse the easie yoke, the light burthen of Christ, than the drudgery of the world, or the bondage of corruption. Truly, thus it must be with thee, if ever thou art saved; and thus I thought to have found thee, at least to leave thee.

One excellently compareth holinesse and happinesse to those two sisters, *Leah* and *Rachel*. Salvation or happinesse, like *Rachel*, seems the fairer (even a carnal heart may fall in love with that) but sanctification or holinesse, like *Leah* is the elder and beautiful also, though in this life it appears with some disadvantage, her eyes being bleared

bleared with tears of repentance, and her face furrowed with the works of mortification. But this is the law of that heavenly Countrey, that the younger sister must not be bestowed before the elder; We cannot enjoy fair *Rachel*, heaven and happiness, except first we embrace tender-eyed *Leah*, holiness, mortification, self-denial, and all those severe duties which the Churches Law-giver enjoineeth.

Friend, sit down, and consider what it may cost thee to be a Christian. It must cost thee the absolute denial of thy sinful carnal self, of the body of death and its earthly members, which are expressly forbidden in the Word of God; and thy main work must be every day to crucifie and mortifie them. Sin must die (though it may be never so dear to thee) or thy Soul cannot live. If thou lettest any sin go, since every one is appointed by God to destruction, thy life must go for its life, as the Prophet told *Ahab*, 1 Kings 20. 42. When Christ came in the flesh, sin crucified him; but when Christ comes in the spirit, he will crucifie it. As *Samson*, an eminent type of Christ pull'd down the house upon the heads of the Lords of the Philistines, that  
he

he might slay them, and so be avenged on them for his two eyes. So Jesus Christ, if he be thy Saviour, is resolved to pull the house in which sin harbours it self down about its ears, and by its slaughter to be revenged on it for his two eyes, for all the ignominy and shame, agony and pain which sin put him to; He will teach thee better than to beg the life of those *Barrabases*, those soul-murderers and robbers of God of his glory. And surely ingenuity will learn thee otherwise than to expect such infinite favours from this King, and yet to entertain in thy heart any that are rebels against his Majesty.

Thus it will cost thee the absolute denial of thy sinful self; It must cost thee the conditional denial of thy natural self, and all that is outwardly dear unto thee; nay, it may cost thee the actual losse of relations, possessions, honour, pleasure, liberty, limbs, life, and all these for Jesus Christ. Thou must resolve when ever they come in opposition unto, or competition with Christ his glory, Kingdome and Command, to let them go. As when *Levies* relations came in competition with the glory of God, he did not know his father, nor would he acknowledge

ledge his brethren, Deut. 33. 9. When Moses, his glory and pleasures came in competition with a precept of God, *he chooseth to suffer affliction with the people of God, rather than to enjoy the pleasures of the Court.* Heb. 11. 25. When Pauls liberty and life come in competition with the Kingdome of Christ, he is ready not only to be bound, but to die for the name of the Lord Jesus, Acts 20. 24. They all willingly left their own comforts to obey Gods call and commands. In conversion as one well observeth, the use and the property of all we have is altered; All our vessels, all our Merchandize must be super-scribed with a new title, *Holinesse to the Lord.* Isa. 23. 18. Zach. 14. 20, 21. Then mens chief care will be *to honour the Lord with their substance.* Prov. 3. 9. *to bring their sons, their silver, their gold to the name of the Lord the holy One of Israel.* Isa. 60. 9. All we are, or have, we have it on this condition, to use it, to leave it, to lay it out, to lay it down unto the honour of our Master, from whose bounty we received it.

Dr. Reyn.  
Sermon  
on felt-de-  
nyal.

It was a notable saying of a Noble Lord of this Land, That that person may be deceived, who thinks to save any thing by his  
L. Brooks. Reli-

Religion more than his soul ; ( And surely, he that saveth his soul, saveth all that is worth saving ; ) He meant that his Religion might cost him the losse of all other things. There is certainly ( if thou wilt be a Christian indeed ) a necessity of laying thy health, strength, time, estate, name, friends, interests, in the world, thy calling and comforts whatsoever, at the feet of Christ, to be employed wholly in his service, and improved altogether for his glory, and to be denied or enjoyed in whole, or in part, according to his call and command. This may seem an hard saying to carnal minds, that rather than break, and leave off all shew of trading with God, ( to which their stirred consciences will by no means yield ) would willingly compound and give Christ a part, and the world and flesh the other part. But as Christ is worthy of, so he will have all acceptation. The gods of the Heathen are good fellows, and share their honour among themselves ; but this Lord over all, *who is God blessed for ever*, will not give his glory to others ; he will not suffer that superlative esteem, trust, and love of the soul, to be bestowed upon any but himself, or to be divided betwixt him.



himself and any other. He will allow no superiour, nay, no equal. As *Alexander* answered *Darius* ( when *Darius* sent to him about peace, because there were Empires enough in the world to satisfie them both ) The whole world could endure but one sun, but one *Alexander*; So the heart of man must have but one General, but one Commander in chief, and that must be *Jesus Christ*.

Truly Reader, I hope that these things will not discourage thee from the wayes of God. Do but rationally consider them; Is it not most just and equal, that since all these things come freely from him, that they should be laid out purely for him? Thou givest thy servant a little meat, and drink; and mony, ( or rather God by thee ) and what service dost thou require of him? Thou art instrumental ( under God ) to the birth and breeding of thy children, and what duty dost thou expect from them? Art not thou ten thousand times more engaged to *Jesus Christ*, for every bit of bread and breath of air, for every nights sleep and days supply, for every mercy that thine enjoy, for every moments abode on this ~~side~~ <sup>side</sup> hell, for every soul-favour, and body-kindness?

In

In him thou livest, movest, and hast thy being; the light doth not so much depend on the Sun, as thy life and all thy comforts depend on Christ. Now (be thy own judge) what service, what obedience may the Lord Jesus look for at thy hands? If the world or the flesh could do half so much for thee, thou wer't more excuseable; then now thou art in doing so much for them.

O Again, when the question ariseth, Whether Christ or the flesh, Christ or the world should have thy greatest esteem, or love, or trust, or the most of thy time and strength, and talents; One would think thou shouldst be ashamed to put such a question; or at least, that the very mention of it would be a sufficient answer to it. Alas, what are all the honours and pleasures, riches and relations, delicacies and diadems of the whole world to Jesus Christ, but as pebbles to pearls, dirt to Diamonds, dross to gold, nothing to all things: there is surely no comparison. The whole world of heaven and earth doth not so far excell a feather, as Jesus Christ doth the whole world.

Besides, this request of mine should rather encourage thee, in regard this absolute resignation of thy self to Christ, tendeth to the perfection and happiness of thy soul, Thy misery by thy fall is chiefly in this, that thou hast thereby lost the Image of God, Thy want of conformity to him, is the cause why thou hast not communion with him. Beasts do not converse with men, nor trees with beasts, because they do not live the life of each other. Sense must fit trees to converse with beasts, and reason must fit beasts to converse with men, and grace and holiness must fit thee to converse with God. When thou once livest the life of God, as this unreserved soul-resignation or sanctification is called, *Ephes. 4. 18.* thou mayst then bathe thy soul in his love.

Now this is the way to it. The life of Christianity consisteth in an hearty dedication of thy self and all thou hast to Christ. When thou hast done this thou art a Christian indeed.

Dr. Reyn. *on Hos. 14.*  
Sermon 7.     ‘ The excellency of every thing standeth  
‘ in two things; first, the perfection of beauty  
‘ tie in which it was made; and the perfection  
‘ of use for which it was made; now  
‘ the

the beauty of man consisteth in this, that  
 he was made like unto God, *Gen. 1. 26.*  
 and his end and use is this, that he was  
 made for God; first to serve him, and  
 after to enjoy him; for the Lord hath  
 set apart him that is godly for himself;  
 therefore to recover the Image of God,  
 which consisteth in knowledge, righte-  
 ousnesse, and true holinesse, to work to  
 the service and glory of God, to aspire to  
 the possession and fruition of God, must  
 needs be mans greatest good.

By what hath been largely spoken before  
 in this Use, thou mayst perceive that there  
 is no going to heaven *per saltum*, by leaping  
 out of a dirty and stinking jakes, into the  
 presence of the glorious God. There is a  
*being made meet to be partakers of the inheri-*  
*tance of the Saints in light, Coloss. 1. 12.*

which is by sanctification. As cloaths are  
 by lighter colours fitted to receive a deep  
 Scarlet dye; so thou must by this spiritual  
 life of holiness, be fitted for the eternal life  
 of glory. Observe 2 Cor. 5. 5. the Apo-  
 stle tells us, *He that hath wrought us for the*  
*self-same thing (i. e. heaven) is God.* Man

is a rugged piece of timber, an unhewn  
 stone; now the stone must be polished, and

*Operatione  
 & accepta-  
 tione divi-  
 na idonei  
 constitui-  
 mur ad para-  
 ticipandam  
 sortem san-  
 ctorum.*  
 Davenant  
 in loc.

the timber squared, before it can be fit for the heavenly building wrought for it.

*Joseph*, when he was sent for to *Pharaoh* out of prison, changed his Rayment and trimmed himself, and then appeared before the King.

And as there must be Regeneration, or the beginning of grace, so there must be a proficiency or growth in grace, to prepare the soul for the weight of glory. \* There

\* Mr.  
Strong.  
Holiness  
the way to  
happiness.  
pag. 45.

is a double right which every child of God hath to heaven. 1. *Jus hereditarium*, an hereditary right, and that is at regeneration, when he is put into Christ, and made a Co-heir with him of his Inheritance, having grace begun in him, which shall be perfected in glory, and was given as a principle ordained to such a perfection. 2. *Jus aptitudinarium*, and that is a right of fitness, whereby we are qualified to receive such a mercy; and that as an heir hath a right of inheritance in his non-age, but he hath not a right of fitness till he come to years, and be able to manage his estate, when he hath received it. Reader, in both these respects there is a necessity that thou presently make a deed of gift of thy self, and thy all unto Jesus Christ, and that thou never



never more look upon thy self (or any thing thou hast) as thine own, but as a servant intrusted with them for thy Masters use and advantage.

Well Reader, I suppose thou dost ere this fully understand the conditions upon which thy soul may be contracted unto Christ. My work is to treat with thee about this marriage. I am commanded by the Lord (as *Abrahams* Steward by his Lord) *Gen. 24.* to provide a Wife for my Masters son. I do here in the presence of the living God, by commission from his Majesty, tender thee the most honourable, profitable, delightful match, that was ever offered to mortals: It is the Lord Jesus Christ, the Lord of life and glory, the onely begotten of the Father, the fairest of tenthousands, to be thy head and husband; hereby thou shalt have the King of Kings, the Lord of heaven and earth for thy Father; a Queen the Church for thy Mother; the Saints those truly excellent, noble, illustrious ones, higher then the Kings of the earth, for thy brethren and sisters; the Covenant of Grace (in comparison of which all the gold of the *Indies* is but dirt and dung) for thy treasure; glorious Angels for thy servants, the flesh of

the Son of God for thy meat, and his precious blood for thy drink; perfect Righteousness, which is more beautiful then the unspotted innocency of *Adam* or Angels, for thy rayment; a palace of pleasures, a place of glory, a building of God, an house uot made with hands, but eternal in the heavens, for thy habitation: And all this only upon these termes, that thou wilt be a loving, faithful and obedient Wife (which the poorest beggar in the country expects from his wife) that thou wilt heartily give up thy self and all thou hast to his service and glory; and this he desireth also for thy good and benefit, that he may make thee a more excellent creature, and render thee more acceptable to God, and more capable of his dearest love and eternal embraces: (as the rain is sent up from the earth in thick and foggy vapours, but the heavens return it in pure and silver showers; so though thou givest an unbelieving, hard, earthly heart unto Christ, he will return it unto thee again, believing, tender, heavenly, such an heart as shall be more pleasing both to God and thy self;) and for this he is pleased (though ten thousand Suns united into one are but darkness to him, so great is his glory)

to condescend to become a Suiter to thee, to beseech thee to accept of him, who knoweth thy portion to be misery and beggery, who seeth thy person to be full of ugliness and deformity, who gaineth no addition to his happiness by thine acceptance of his love, nor suffereth the least diminution by thy refusal. Well, what sayest thou to this match? Art thou heartily willing to take Jesus Christ for thy wedded Husband to protect and direct thee, to purifie and pardon thee, to sanctifie and save thee, to guide thee by his counsel, and afterwards to receive thee to glory? And wilt thou here in the presence of the Lord, and before thy conscience, which is as ten thousand witnesses, promise and covenant to obey him universally, to love him unfainedly, to resign up thy self, and all thou hast to his disposal unreservedly? What sayest thou? Art thou willing or no? Take heed of dallying in a match that is so unquestionably and infinitely for thy advantage; Believe it, thou shalt not have such offers every day. Doe not stick at any of his Precepts, for he can require nothing but what is equal, excellent and honorable: doe not trifle or defer it (if thou lovest thy soul) for this may be the

very last time of asking. If thou wilt deal kindly and truly with my Master, tell me; or if not, tell me, that I may return an answer to him that sent me, *Gen. 24. 49.*

These four directions which I have laid down already, are without question the whole of Christianity; and that soul shall be certainly saved by whom they are uprightly practised; yet there are two special means which God hath appointed for the enabling the soul to perform them, which I shall speak briefly to, and for method sake joyn them altogether.

Five Directions.  
Attendance on  
the Word.

Fifthly, If thou wouldst attain this spiritual life, be much conversant with the Word of God, be often reading it, meditating on it, but especiall frequent it in publick where it is preached; by losing one Sermon (for ought thou knowest) thou mayst lose one soul.

Death at first entred into the world by the ear, *Gen. 3.* and so doth life; *Faith comes by hearing, Rom. 10. 17.* thou seest in the Gospel that Faith and Repentance are this spiritual life, *Mark 16. 16. Gal. 2. 20.* and thou mayest see as clearly, that they are both the fruits of the ministry of the Word:

Word: For Faith, that fore quoted place, *Rom. 10. 17.* is full; and for Repentance, that of *Acts 2. 37.* speaketh home, *When they heard these things, they were pricked to the heart; mark, When they heard these things.* The Word of God is an hammer with which God is pleased to break the stony heart; and a fire wherewith he melteth the hard mettall, *Jerem. 23. 29.* In this respect it is that the Minister is called the Father of some Converts, namely those whom he begetteth through the Gospel, *1 Cor. 4. 15.*

There is a resurrection of souls at this day, when Ministers lift up their voice like a trumpet, *Isai. 58. 1.* *Acts 2. 37.* as well as there shall be a resurrection of bodies at the last day by the Trump of the Archangel. This is the net which God is pleased to cast into the sea of the world, and wherewith he hath caught many a soul; three thousand at one draught, *Acts 2. 41.* Spiritual life is the gift of God as well as eternal; the gift of all grace is of grace; but ordinarily, of his own will he begetteth souls by the word of truth, *Jam. 1. 18.* If thou wilt have Wisdomes dole, thou must wait at Wisdomes gate, for there it is given, *Prov. 8. 34.*

*Joh. 1. 12*

a Jew was converted by reading the 53. of *Isai.*

*Junius* by the first of *Johns* Gospel.

*Augustine* by the 13. of *Romans*

I will never forget thy pre-

cepts, for by them

thou hast quickened

me, *David Psal. 119.*

Grace 93.



Grace is the law written in the heart, and usually the ministry of the Word is the pen wherewith the Spirit of God writes it.

That is the bed wherein the children of God are begotten, *Cantic. 1. 16.* That is the school wherein the Disciples are taught of God, and learn the truth as it is in Jesus. The Ministers Commission doth abundantly evince this, *I send thee, saith God to Paul, to open the eyes of the blind, and to turn men from darkness to light, and from the power of Satan to the living God.*

God indeed is a most free Agent, and can work when and how he pleaseth; but it hath pleased him to make the Gospel of Christ his own power unto salvation, *Rom. 1. 16.* and it pleaseth him by the foolishnesse of preaching to save them that believe, *1 Cor. 1. 21.* *Abana* and *Pharpar*, Rivers of *Damascus*, to the eye of sense, may seem better then all the waters of *Israel*; but *Jordan* can cleanse and heal when those cannot, because it hath a divine precept and promise annexed to it. Nay observe how God is pleased to dignifie his Word, and to honour his own Ordinance. When he hath begun the work of conversion himself immediately, he will not perfect

without the ministry of his Word. He sendeth *Paul* to *Ananias*, *Acts* 9. 21. to learn what he should doe; and biddeth *Cornelius* by an Angel (for an Angel must not doe that work) to send for *Peter*, and from him to hear words whereby he and his house should be saved, *Acts* 10. 5, 6. *David* who was wiser then the ancients, then his enemies, then his teachers, lyeth many months asleep on the bed of security, in a most filthy pickle, till a Prophet is sent to call him up and awake him; then, and not till then, he mindeth cleansing, as appeareth plainly by the title and body of the 51. *Psalme*; So *David*'s heart smote him for umbring the people; but mark the means of it; For (saith the Text) when *David* was up in the morning, the word of the Lord came to *Gad*, and commanded him to goe to *David*, 2 Sam. 24. 10, 11, 12.

Yea, the very honour of saving souls, the most High ascribeth to the ministry of his Word, 1 *Tim.* 4. 16. *Timothy* is spoken of, as saving himself and them that hear him, i. e. instrumentally; thus highly God doth magnifie his Ordinances, though many men vilifie them. Doe not thou therefore forsake the assemblies of the Saints, as the manner

Some that  
have come  
to church  
to sleep (as  
Mr. Latimer  
saith) have  
been taken  
napping.

manner of some is, Heb. 10. 25. but lie constantly at the pool, praying and waiting for the troubling of the waters of the Sanctuary. The Angel of the Covenant may move there, and thy diseased soul thereby be healed. As thou wouldst learn that lesson whereby thou mayst be wise to salvation, do not play the truant, but frequent that School where the Prophet of the Church teacheth. *As thou wouldst not quench the Spirit, despise not prophesying,* 1 Thess. 5. 19, 20.

They that  
came to  
catch the  
Preacher,  
have been  
caught by  
the Sermon,  
as Austin  
by Ambrose.  
Aust. Conf.  
sess. 5. lib.

If thou wouldst have thy heart thoroughly humbled, make use of the Word; you may read of a bad, hard, cursed heart indeed humbled by this, 2 Chron. 33. 12. and 18. v. Manasses in his affliction humbled himself greatly; for God sent unto him Prophets and Seers, that spake unto him in the name of the Lord: so 2 Sam. 24. 10, 11, 12.

14. And they that come to see fashions, as Moses came to the Bush, may be called as he was. The Souldiers or Officers that went to apprehend Christ were probably apprehended by Christ, John 7. 46. When Henry Zappen was Preacher at Breme, the Papists sent their Chaplains to hear, that they might intrap him, but God converted by his ministry many of them. Sleid. Comment.

Wouldst thou rest upon Jesus Christ for salvation? Mind the Word, *Every one that hath*

*hath heard and learned of the Father, cometh unto me,* John 6. 45.

Wouldst thou have thine inward man renewed and changed? This may be done by the blessing of God accompanying his Word; therefore it is called *the engrafted Word*, Jam. 1. 21. To teach us, that as the sciences of a good apple grafted into a crab-tree stock, hath vertue to change the nature of it; so hath the word preached (for of that he speaketh, as is manifest, v. 19, 22, 23.) vertue to change the heart of man.

Reader let me perswade thee to have a reverent esteem of, and to be very familiar with the Word of God, reading it constantly, and hearing it frequently as the Lord shall give thee opportunities; but take heed how thou hearest, Luke 8. 18. how thou readest. Attend on the Word (having first laid aside all superfluity of naughtinesse; weeds, must be rooted up before the ground of mans heart is fit to receive the seed of the Word) 1. With meeknesse of spirit, Jam. 1. 21. The humble sinner is fittest to be Christs Schollar. *The meek he will teach his way, the meek he will guide in judgement,* Psal. 25. 8, 9. When the heart is

is tender, it is most teachable, it is like white paper for any inscription, like soft wax for any impression. A proud person is too good (in his own conceit) to be taught; he quarrelleth and rageth either at the person that preacheth, or at the plainnesse of the sermon, but to his own ruine. He rejecteth the counsell of God, but it is against himself, to his own hurt, Luke 7. 30. The weak corn, which yeilds to the wind, receiveth no dammage by it; but the proud sturdy oak which resisteth it, is often broken in pieces.

2. Attend on the Word with a resolution to obey whatever the Lord shall in his Word command thee. O 'tis excellent to sit at Gods feet, hearing his voice purposely that thou mightest doe his will: like a servant, to goe to thy master and know his mind, that thou mayst fulfill it; when thou canst say, *I am here present before the Lord to hear and doe the things that are commanded me of God*, Acts 10. 33. like the Romans, deliver up thy self wholly to that form of doctrine which God hath delivered down unto thee, as mettall for any stamp and mould, Rom. 6. 17.

εις τὴν αὐτὴν  
διδασκαλίαν.

3. With



3. With self application; doe not think this concerneth such a man, and now the minister hitteth such a one; but consider, now God speaketh to my soul, and this truth doth nearly concern me; *If the word be not mixed with faith, it will not be profitable to them that hear it, Hebr. 4. 2.* Whilst truths rest in generals, little good will be done; but when they come to be particularly applied, and to sink down into the heart, then they work effectually for the souls salvation. Truths generally received are like the charging a piece, but the particular application of them doth the execution upon sin.

*Plato as he walked in the streets, if he saw any dissolute or disordered, would reflect on himself, with Num ego talis, Am I such a one as this man is? Diogen. Laert. in vita.*

4. With supplication before and after reading or hearing; begin with God, *Lord open mine eyes that I may see the wonderful things of thy Law, Psal. 119. 18.* Begin duty with duty; *The preparation of the heart in man is from the Lord, Prov. 16. 1.* And after thou hast heard or read, pray as the Disciples after they had heard, *Lord open to us this parable, Matth. 15, 15.* This Scripture, *Write thy law in my heart, and thy truth in mine inward parts; teach me thy way, lead me in thy righteousness, give me understanding,* and

and I shall keep thy law, yea, I shall observe  
with my whole heart, Psal. 119. 34.

Urges thy soul with the necessity of this  
duty; that thou must be converted or con-  
demned; and it is *the law of the Lord that*  
*is perfect, converting the soul, Psal. 19. 7.*

That thou must know thy misery, or feel it  
eternally; and it is the precept of the Lord  
that is pure enlightning the mind, *Psa. 19. 8.*

That thou must repent or be ruined; and it is  
by hearing that men come to be prickt at  
the heart, *Acts 2. 37.* That thou must be-  
lieve or perish; and how shalt thou believe  
on him of whom thou hast not heard? *Rom.*

*10.* As ships will ride a long time in a  
road-steed (when they might be in the ha-  
ven) for this end that they may be in the  
winds way to take the first opportunity that  
shall be offered for their intended voyage.  
So do thou ride in the road of Gods Ordina-  
nces, waiting for the gales of the Spirit;  
thou knowst not how soon that wind may  
blow on the waters of the Sanctuary, and  
drive the vessel of thy soul swiftly, and  
land it safely at the haven of happinesse of  
Heaven.

Direction If thou wouldst attain this spiritual life,  
be frequent and fervent at the throne of  
grace,

grace, that the God of all grace would infuse grace into thee, and breath into thy soul the breath of this spiritual life. As Abram pleaded for Ishmael, Gen. 17. 18. *O that Ishmael might live before thee!* so do thou for thy soul, *O that my soul might live before thee!* And as the Ruler for his son, Lord; *come down quickly ere my soul die, yea ere it die eternally.*

Prayer.

Go to God with a sense of thy own unworthiness and iniquities; that though thou comest to his Majesty for the greatest favours, yet thou art lesse than the least of all his mercies, acknowledging that thou hast sinned hainously against heaven, and before him, and art unworthy to be called his son; Confesse thy original, actual, heart, life sins, with their bloody aggravations, and intreat him to pardon and purifie thee: O with what humility, reverence, and self-abhorrence, should such a guilty prisoner approach the Judge of the whole earth! Arraign, accuse and condemn thy self and thy sins; if ever thou wouldst have God to acquit thee.

Pray also with a sense of thy own impotency and weaknesse. That though there be a necessity of humiliation, if ever thou

P

wouldst

Non minus  
difficile est  
nobis velle  
credere  
quam cada-  
veri vola-  
re. Boza  
Confess.  
p. 22.

wouldst escape damnation, yet thou canst as soon fetch water out of a rock, as teares from thine eyes, or sorrow from thine heart for thy sins (till the wind of the Spirit bloweth, those waters will never flow; *It is God that must give to thee a poor Gentile repentance unto life, Acts 11. 18.*) That thou must believe, or thou canst not be saved; yet thou canst as easily cause iron to swim, as thy soul to believe in the Son of God; (*Faith is the gift of God, Phil. 1. 29. Zeph. 8.*) It is as hard a work to believe the Gospel, as to keep the Law perfectly. Nothing lesse than omnipotency can enable the soul to either. As thy first birth and generation, so is thy second birth and regeneration from the Lord. Men and meanes may be instrumental and subservient, but their efficacy and successe dependeth on God. As *Protopogenes*, when he saw a line curiously drawn in a Painters shop, cried out, None but *Apelles* could draw that line; so when thou seest the new Creation, thou mayst say, None but a God could doe that.

When thou hast through the strength of Christ wrought thy heart to some sense of thy weakness and unworthiness, then look  
into

into the Scriptures, and fetch arguments from Gods own mouth, weapons from his own Armory, whereby thou mayst prevail with him, and overcome him. Beseech him to consult his glorious Name and gracious Nature; mind him, that he is *the Lord, the Lord God, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin, Exod. 34. 6.* Tell him, that he delighteth not in the death of sinners; that he taketh more pleasure in unbloody conquests; in the chearful services than in the painful sufferings of his Creatures: That he had much rather have trees for fruit than for the fire. Say, *Have mercy upon me, O God, according to thy loving kindness, and after the multitude of thy tender mercies blot out mine offences, Psal. 51. 1.* O thou that art rich in mercy, for the great love wherewith thou lovest souls, quicken me in Christ, that by grace I may be sanctified and saved. Since thou delightest in mercy, be pleased Lord to delight both thy self and thy servant, by extending thine hand of mercy to pluck me out of this bottomlesse depth of misery. Intreat God to consult his own Honor; as well as his gracious Nature. Mind him, that if he



condescend to convert and save thee ; he shall have the glory of his patience, in waiting thus long to be gracious ; the glory of his providence in causing all things to work together for thy good ; the glory of mercy in pitying and pardoning such a greivous sinner ; the glory of his justice in that noble satisfaction it shall have from the death of his Son ; the glory of his power, in bringing such a rebellious heart into subjection unto Jesus Christ. Intreat his Majesty to consider, that he may pardon and cleanse thee through Christ, without the least diminution to his glory ; nay, that far more revenues will come to his crown from thy salvation, then from thy damnation. That the forced confessions of them that perish ( as of Malefactors upon a wrack ) do not sound forth his praises so much, nor so well, as the joyful hearty acclamations of his saved ones ; Say, Lord, if thou suffer me to continue in my filth and pollution, and never wash me by the blood and spirit of thy Son, and suffer me to perish eternally, thou art righteous ; but Lord, if I perish I shall not praise thee ; ( thy glory will rather be forced out of me with blows, as fire out of a flint ; thou delightest to see poor creatures volunteers  
in

in thy service: ) The damned do not celebrate thy praise, they that go into the infer- Plal 30.9.  
 nal pit give thee no thanks; The living, the Plal. 88.  
 living they shall praise thee, they that live 10, 11.  
 spiritually, and they that live with thee eter- Ia. 38. 19.  
 nally. O what *Hosanna's* and *Halelujah's*?  
 what honor, and glory, and blessing, and  
 praise do they give to the Lord, and to the  
 Lamb that sitteth upon the throne for  
 ever? O let my soul live, and it shall praise  
 thee. Thine is the kingdom and power;  
 do thou work within me by thy grace, and  
 thine shall be the glory.

Desire God to consider his own promise  
 as well as his praise. Urge his own word,  
 That they that ask shall receive, that seek shall  
 find, that knock shall have heaven opened. That  
 if men know how to give good gifts to them  
 that ask, how much more will the Father in hea-  
 ven give his holy Spirit to them that ask. That  
 he will circumcise the hearts of men and women  
 to love him, Deut. 30. 6. That he will put  
 his fear into their hearts, and they shall never  
 depart away from him Jer. 32. 40. That  
 he will write his Law in their hearts, Ezek. 31.  
 33. Go in to him when thou art full of  
 heaviness, as Bathsheba did to David, and say,  
 Did not my Lord promise thus & thus? & 1 Kings 11  
17, 18.

is it thy mind that thy word should go unfulfilled? Lord, are not these thy own words? thine own hand writing? whose staffe and bracelet is this? If thou hadst not promised, I should not have found in my heart to pray: And if thou shouldst not perform, where would be the glory of thy truth? *Thy mercy, O Lord, is great unto the heavens, and thy truth unto the clouds, Psal. 57. 10. My soul cleaveth unto the dust, quicken thou me according to thy word, Psal. 119. 25. Remember thy word unto thy servant, upon which thou hast caused me to hope, Psal. 119. 49.*

Beseech him to consider thy misery; like a beggar, uncover thy nakednesse, shew thy sores and wounds to move him to pity: Tell him, that in regard of thy spiritual condition, thou art at present wretched, miserable, poor, blind, and naked, without God, without Christ, without hope, an alien from the Common-wealth of Israel, and a stranger from the Covenants of promise; and that thine eternal state is like to be the worm that never dieth, the fire that never goeth out, amongst devils and damned ones, in blacknesse of darknesse for ever. Say Lord, open thine eyes, and see thy poor creature weltring, wallowing, polluted in his

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Rev. 3. 17.

Ezek. 16.

own soul blood ; and now I am in my blood, open thy mouth and say unto me, Live; yea, now I am in my blood, say unto me, Live. Since no eye pitieth me to do any good unto me, open thine heart, & let thy bowels yearn towards me : Let this time be my time of love ; spread thy skirt over me , and cover all my nakednesse : Enter into a covenant with me , and enable me to become thine for ever. Since thou beholdest all the wants and necessities of my poor soul, open thine hand and supply all my spiritual need. There is bread enough, and to spare, in the Fathers house, O let not my dying soul perish for hunger. Open thine eares and hear the prayers and supplications which thy servant poureth out before thee night and day. Thou hast the key of *David*, and openest, and no man shutteth. Open the iron gate of my heart (which will never open of its own accord ) that the King of glory may enter in. Thou didst open the rock, and cause it to send forth water ; Bow the heavens and come down ; Break open this rockie heart, and come in, and take an effectual, universal, eternal possession of my soul. Consider thy bottomless mercie, Christs infinite merits, my unspeakable misery, and let

thine heart be opened in pitie, and thine hand in bounty, that my lips may be opened, and my mouth may everlastingly shew forth thy praise.

Only in thy prayers be instant, constant, and look up to Jesus Christ. Beg hard (though humbly) when thou art begging for heaven.

Hast thou never heard a Malefactor condemned to be hanged, begging for a reprieve or pardon? with what tears and prayers, what bended knees, watered cheeks, strained joynts, he intreateth for his mortal life! Thou hast much more cause to be earnest, when thou art begging for spiritual life. Think of it; thy soul, thy eternal condition, are engaged and at stake in thy prayer: O how should all the parts and faculties of thy body and soul work and unite in prayers that are of such concernment? What fervencie shouldst thou use, considering that if thou art denied thou art undone! if thy prayers be lost, thy God is lost, thy soul is lost, thy happinesse is lost for ever.

Pray constantlie, resolve to give God no rest day nor night, till he give thee rest in his Son: Besides set times every day (for  
which



which thou canst not offer so little as two hours a day, it being soul-work, God-work, eternitie-work, and in which I would desire thee to be as serious and solemn as is possible ) thou mayst often in the shop, or in the field, in thy journeying, on thy bed, thou mayst turn up thy heart to heaven, in some ejaculations (it is thy great priviledge where ever thou art, thou mayst find God out) such as these, O when wilt thou come unto me? Hear me speedilie, O my God, make no tarrying. Shall I never be made clean good Lord? when shall it once be! Save me Master or I perish.

Psa. 101. 2.

Pf. 40. 17.

But be sure in all thy addressses to God thou look up to Jesus Christ as thine Advocate with the Father, as the only Master of requests, to present and perfume all thy prayers, and thereby make them prevalent. *Through him we have access with confidence unto the Father, Eph. 2. 18.* It is possible thou mayst have seen a Child going to be scourged for its faults by a stern Mother, the tender Father sitting by, and how the Child seeing the rod taken down, and the Mother in earnest, casteth a pitiful lamentable look upon its Father, both longing and expecting to be saved by his mediation. Go thou and do

do likewise; and know for thy encouragement, that if *David* heard *Joab* (whom he loved but little) for rebellious *Absalom*; and if *Herod* heard *Blasus* a servant for those of *Tyre* and *Sidon*, who had offended him, then without doubt God will hear the Son of his infinite love for thee. And if thou art but sensible of thy soul-sicknesse, thou mayst be confident, that thy spiritual Physician (who is authorized by his Father to practice, and delighteth exceedingly in the imployment) will come and heal thee; thy sicknesse shall not be unto death, but for the glorie of God and thine eternal good.

I shall in the next place only annex three properties of this spiritual life, as motives to encourage thee to a laborious endeavouring after it, and then leave both thee and this exhortation to the blessing of God.

*Si daretur  
mibi opus,  
eligerem  
Christiani  
rustici a-  
greste opus,  
præ omni-  
bus victo-  
ris Alex-  
andri  
Magni  
& Iulii  
Cæsaris.  
Luth. in  
Gen. 39.*

First, This spiritual life is the most honorable life. No life hath so much excellencie in it, as the life of godlinesse. If I had my wish, saith *Luther*, I would choose the homely work of a rustical Christian before all

all the victories of *Alexander* the great, and *Julius Caesar*. The excellencie and dignitie of every life dependeth upon the form, which is its principle, and its specifying difference. Therefore the life of a man is more noble than the life of a beast, because it hath a more noble form, a rational soul, which distinguisheth it specifically from, and enableth it to act more nobly and highly than a beast. And truly, therefore the life of a Christian is more honorable and excellent than the life of any other man, because he hath a more noble form (which is the principle of it; and differenceth it specifically from the life of gracelesse men) *Jesus Christ* the Lord of life and glory dwelling in his heart, by his Spirit, as the principle of his spiritual life. If there be an excellencie in that body which is united to a soul, what excellencie is there in that soul which is united to a Saviour? It is called *the life of God*, *Eph. 4. 18*. Surely no life can be more honorable than the life of God; yet in their measure the sanctified ones live the very same life that the glorious God (the fountain of all true honor) liveth. *David*, though a King, thought himself honored by being Gods subject; and therefore as others  
before

Constantine and  
Valentinian, two  
Emperors, sub-  
scribed themselves  
*Vasallos Christi.*  
Socr.

before their works mention those titles which belong to them, and speak their honor, *David* stileth himself before the six and thirtieth *Psalme* a *servant of God*, as his most honorable title, A *Psalme of David* a *servant of the Lord*. If it be such an honor to serve an Earle, a King, what is it to serve the King of Kings and Lord of Lords?

Godlineße is called a *walking with God*, Gen. 5. 24. a *conversing or having fellowship with the Father, and Jesus Christ his Son*, 1 John 1. 3. For God to walk and converse with us, is his greatest humiliation; but for us to walk or converse with God, is our highest exaltation.

*The righteous*, saith the wise man (who had judgement to set a due price upon persons) *is more excellent then his neighbor*, Prov. 12. 26. Let him live by never so rich or great men, yet if they want grace, they are not comparable to him.

*Summa Domini non tantum in Genitivo singulari; sed etiam in Nominativo plurali.* Luth.

The godly man hath the most honorable birth, he is born of God, John 1. 13. the most honorable breeding, he is brought up in the nurture and admonition of the Lord; the most honorable Tutor and Teacher, the good Spirit of God, John 14. 16. the most

most honorable Attendants, the glorious Angels; the most honorable employment, his main work is to wait upon God.

The most honorable Relations: A King for his Father, *2 Cor. 6. ult.* A Queen for his Mother, *Gal. 4. 26.* The excellent of the earth, *Psal. 16. 3.* Lords in all Lands, *Psal. 45. 16.* Higher then the Kings of the earth, *Psal. 89. 27.* Those Worthies, of whom the world is not worthy, for his Brethren, *Hebr. 11.*

*Numa* second King in *Rome*, though an Heathen, could say, That he held it an higher honor to serve God, then to rule over men.

The *Jews* say, That those seventie souls which went down into *Egypt*, were more worth then all the seventie Nations of the world beside. If the glorious Angels in heaven are more honorable than the Devils, sure I am, it is holinesse that maketh the difference.

The most gaudy and goodly fruits of moralitie, springing from the soil of nature manured and improved to the utmost; The Heavens bespangled with those glittering Stars, and adorned with that illustrious Sun,  
are



are nothing glorious in comparison of the heart of a poor Christian that is embroidered with grace. It is godlinesse alone that addeth worth and value to all our civil and natural things, as the Diamond to the Ring. Nothing doth really debase and degrade a man but sin; and nothing doth truly advance or innoble the soul but holinesse. *Job* scraping himself on the dung-hill, and *Jeremiah* sinking in the mire, were more honorable and glorious, than *Ahab* and *Ahaz* on their Thrones with their Crowns. If the respect we have from others makes us honorable, then they that are most precious in Gods sight are most honorable, *Isai.* 43. 4. If it be some internal excellencie that makes men honorable, then they that have the Image of God must be most honorable.

It is worthy our observation; that sin is so ignoble and base, that those wicked ones, who love it most, are ashamed to own it openly; but because of the excellencie of holinesse, will set that forth for their colours, their banners, though indeed they fight Satans battels: That forlorn hope for hell, *2 Tim.* 3. 5. of covenant-breakers, blasphemers, men without natural affection, yet they

they will have a form of godlinesse; though they do fins drudgery, yet they are ashamed of their base master, and therefore wear the Saints livery, *having a form of godlinesse*. Nay the Devil himself will appear in *Samuel's* mantle, and transform himself into an Angel of light.

But holinesse is so excellent that God is pleased to esteem it as his own beauty and glory. How often is he called *The holy One of Israel*? The Angels ascribe holinesse to him by way of eminencie; *Holy, Holy, Holy, Isai. 6. 3.* (we read not in Scripture of any of Gods other Attributes thrice repeated, to shew that the Dignity of God consisteth in this) And so doe the Saints in heaven praise him for it as his Excellencie, *Rev. 6. 10.* and the Saints on earth, *Exod. 15. 11.* Holinesse is the character of Jesus Christ; *The Image of the infinitely glorious God*; nay, it is called *the divine nature*: Surely then they that have most of it are most honorable; and they which want it, how full soever they are of all other excellencies, are base and contemptible.

Secondly, As this spiritual life is most honorable, so it is most comfortable. There  
is

is no life so pleasant and delightful as the life of a Saint. The merry grigs, and jolly gallants of the world ( whose sinful mirth is worse than madnesse ) will needs tell us, that godlinesse makes men mopish and melancholy; that when once we salute Religion, we take our leave of all delight and consolation; whereas indeed there never was true peace born, but it had purity for its parent. All other is spurious and illegitimate. But the world, like the Primitive Persecutors, put Christians into the skins of Beares and Buls, and then bait them, as if they were really such. And the hand of the Devil is in all this, who like the *Indians*; maketh great fires to fright Mariners from landing at such Coasts as would be most for their comfort and contentment. Believe (Reader) the true and faithful Witnesse, *His wayes are wayes of pleasantness, and all his paths are peace, Prov. 3. 17.* It is not sanctity, but their want of it, or mistake about it, which maketh them sorrowfull.

It is confessed Saints may be sad; they doe not cease to be men when they begin to be Christians. It was in thy company (it may be) O sinner: No wonder. Fish cannot

not sport themselves when they are out of their element. Birds do not sing on the ground, but when they are mounting on high towards heaven. And probably their hearts were heavy out of compassion to thee, whom they observed to be hastening to hell, and dancing merrily over the very pit of destruction and easeless misery. Thou seest their sorrows sometimes, thine eyes may behold their tears, but thou dost not see their joys, thy heart cannot conceive them.

Saint *Austine* relateth concerning an heathen that shewed the father his idol gods, saying, Here is my God, where is thine? and then pointing up to the Sun, he said, Here is my God, but where is thine? I shewed him not my God, saith *Austine*, not because I had none to shew, but because he had no eyes to see him. Thus the joys of a Saint are invisible to the wicked because they are inward, spiritual joys, though they are joys unspeakable and glorious. *Austines confess.*

They have such joy as thou art not to intermeddle with, *Prov.* 14. 10. They have meat to eat which thou knowest not of. Their life is an hidden life, *Col.* 3. 3. and  
Q their

their comforts are hidden comforts ; their secret meals fatten their souls , and their bread eaten in secret how pleasant is it ?

The kingdom of God , which is this spiritual life , consisteth not in meats and drink , but in righteousness, and peace, and joy in the Holy Ghost, *Rom. 14. 17.* And besides, it cometh not with observation, *Luk. 17. 20.* the world taketh no notice of it. It doth not consist in the laughter of the face, in the smiles of the brow, but in the tranquillity of the mind, solid contentment in the brest.

Christ takes his Spouse apart from the crowd of the world, and then gives her the sweetest kisses, the dearest embraces , yea her very fill of love. Many a loving visit hath the Saint from his Saviour ; when Christ came in at the backdoor, the neighbors neither saw when he came, nor when he went away. A true Christian hath the most heart-cheering wine, though he hangs out no bush , maketh no shew of it in the world; the wealthy Merchant that is worth thousands, doth not cry his commodities up and down the City.

*The parlor wherein the spirit of Christ entertains the Christian, is an inner room, not next the*



the street for every one that goeth by to smell the feast; the stranger doth not meddle with his joy, Prov. 14. 10. Christ and the soul may sit at supper within, and thou not see one dish go in, nor hear the Musick that sounds so sweetly in the Christians ears. Perhaps thou thinkest he wants peace, because he doth not hang out a sign in his countenance of that peace and joy within. Alas poor wretch! may not the Saint have a peaceful conscience with a solemn, yea sad countenance, as well as thou and thy companions have a sorrowful heart, when there is nothing but fair weather in your faces?

Mr. Gurnall Arm.  
2 part. pag.  
343.

Whether they have the greatest comfort or no, do thou judge. Sure I am, there are none in this world that have so much ground to be comfortable as they have. They have the most delightful company, they walk with God, they suppe with Christ; their fellowship is with the Father and Jesus Christ his Son, which is the only good fellowship, 1 John 1. 3. They have the most delightful food; they eat of the bread that came down from heaven, and drink of that love which is better than wine. They are abundantly satisfied with the fatness of Gods house, and made to drink of the rivers of his (own) pleasures, and

Psal. 36. 8.

and are bidden welcome, with eat, O friends, drink abundantly, O beloved. These are exceedings indeed, but (if it be not their own fault) they have them often, besides their every hours fare of a good conscience which is a continual feast. They have the most delightful Musick, they hear the joyful sound of the Gospel of peace, the glad tidings of pardon, adoption, salvation, and so may rejoyce in hope of glory; many a time surely their hearts are warmed, and their ears ravished at the hearing of the affection which Christ beareth to them, and the benefits he hath bought for them. They have the most delightful lodging; they lie all night between Christs arms, in the chamber of the great King; They have the richest mercies, the special love of the Father, the precious blood of the Son, and the divine graces of the spirit; when others have onely the blessings of the footstool, of the left hand, such giftless gifts (as one calleth them) as may consist with an eternal separation from God; they have the mercies of the throne, of the right hand, the blessings of his own children, and such as do accompany salvation. No wonder that they sit under Christs shadow with great delight and

and his fruit is sweet unto their taste,  
*Can. 2. 3.*

The child of God by vertue of a good conscience, in the midst of the waves of affliction, is as secure as that child which in a shipwrack was upon a plank with his mother till she awaked him then securely sleeping, and then with his pretty countenance, sweetly smiling, and by and by sportingly asking a stroak to beat the naughty waves; at last when they continued boystrous for all that, sharply chiding them as if they had been his play-fellows. O the innocency! O the comfort of peace of conscience,  
*Dr. Stoughton.*

It is likely indeed that when they wander from Christ they may come home by weeping-cross (as out-lying Deer are full of fear; and therefore tis observed seldom fat) but they run the waies of Gods commandments with enlarged hearts. And what ever be the cause of their sorrow, whether their own sins, or thine, or others, or the afflictions of the church, whatever it be, their mourning is better then the carnal mirth.

And this I dare undertake for them, that in their most disconsolate condition, they shall not change with the most prosperous

Prince in the world that is out of Christ. Alas, the comfort of a sinner as it is but short, like the crackling of thornes under a pot, so it is but shallow, skin deep at most, like a sudden storm of rain which wetteth the surface of the earth, but never sinketh to the root; their joy may smooth the brow, but cannot warm the breast; their looks may be sometimes lively, but their hearts are alwaies heavy; *For there is no peace to the wicked saith my God, Isa. 57. 20.* Their mirth is like some juicy plumbs which have stones with a bitter kernel. The stateliest and best accommodated houses of unsanctified men, are but like the nests of Wasps, where there may be curious combs, but no honey; many outward mercies, but no true inward mirth, no sweetness: when the voice of joy and salvation is in the tabernacles of the righteous, *Psal. 118. 15.* They onely have the strong consolations, *Heb. 6. 18.* The joy unspeakable and glorious, *1 Pet. 1. 8.* The peace of God which passeth all understanding, to garrison their hearts and minds through Christ Jesus, *Phil. 4. 7.*

As they have more afflictions than others (the disciple of Christ must take up his cross)

*Cetera bilivitates non implent pectus, sed frontem remittunt.*  
Sen. epi. 23

I is not the great cage that maketh the bird sing, nor the great estate that bringeth real comfort.

cross) so they have more consolations than others; and their soul comforts are not seldom the sweetest when their bodily crosses are greatest (as the sweetest Roses grow nearest the most stinking weeds) although the blind world see them not. As a man standing, saith a Divine, upon the sea-shore, seeth a great heap of waters, one wave riding upon the neck of another, and heareth loud roarings thereof, but though he seeth the waters, yet he doth not see the wealth, the infinite riches, that lye buried in them: So wicked men see the waters, the afflictions, the conflicts, but not the wealth, the comforts, the inward joy of the children of God.

Thirdly, as this spiritual life is the most honorable and comfortable, so it is the most profitable life: no calling bringeth in such advantage as Christianity; godliness is profitable unto all things, *1 Tim. 4. 8.* There is an universal gainfulness in real godliness. *Plutarch* telleth us that the *Babylonians* make above three hundred several commodities of the Palme-tree; but there are many thousand benefits which godliness bringeth; no Merchant ever had his vessels returned



so richly laden, as he that tradeth heavenward.

Observe Reader, after the Apostles affirmation, his full confirmation of it. Godliness (saith he) is profitable unto all things; It hath the promise of this life, and that to come, *i.e.* It hath heaven and earth entailed on it; and therefore it must needs be profitable. It giveth the Christian much in possession, the promise of this life; but infinitely more in reversion, the life that is to come.

The promises of God are exceeding great (for their quantity) and precious (for their quality) promises, and they all belong to a godly man, he is called an heir of the promises, *Heb. 6. 17.* Whensoever the tree of the Scripture is shaken, whatsoever fruit of those precious promises falleth down, it falleth into the lap of a godly man. If at any time that box of costly ointment be broken, and sendeth forth its fragrant sent and vertue, it is to the refreshment only of the Saints.

Godliness is profitable to thy self; If thou art wise thou art wise for thy self; and if a scorner thou alone shalt bear it, *Prov. 9. 12.* The sinner is no bodys foe so much as his

his own; the murdering peices of sin which he dischargeth against God, miss their mark, but do constantly recoyle and wound himself. The Saint is no bodies friend so much as his own; others fare the better for his great stock of grace; but the propriety in all the comfort of all, and the profit by all is his own. It enables him to give away the more at his door, but how rich a table doth he thereby keep for himself?

Godliness is profitable for thy children: the just man walketh in his integrity and his children are blessed after him, *Prov. 20. 7.* personal piety is profitable to posterity; yet not of merit but mercy. Though grace come not by generation, but donation, and though God hath mercy on whom he will; yet the seed of the Saints are visibly nearer the quickning influences of the spirit, then the children of others. When God saith, he will be a God to the godly man, and his children. I believe he intendeth more in that promise for the comfort of godly parents, then most of them think of. *Acts 2. 36. Gen. 17. 7.* The children of believers are heirs apparent to the covenant of grace in their parents right; Godliness is profitable in  
pro-

prosperity; it giveth a spiritual right to temporal good things; a gracious man holdeth his mercies in *capite*, in Christ (that is his tenure) as Christ is a co-heir of all things, he being married to him by this spiritual life, is a co-heir with him; he enjoyeth earthly things by an heavenly title, and one peny enjoyed by special promise, is far more worth than millions which ungodly men enjoy by a general providence, as the beasts of the field do their provender: It is godlinesse that causeth a sanctified improvement of mercies. Grace alone like Christ turneth water into wine, corporal mercies into spiritual advantages. The more God oiles the wheels, the more chearfully and swiftly he moveth in the way to heaven; the more showers of heaven fall down upon him, the more fruitful and abundant he is in the work of the Lord, as we see in that gracious King *Iehosophat*, 2 *Chron.* 17. 5, 6. *The Lord establisht the Kingdom in his hand, and all Indah brought presents unto him, and he had riches and honor in abundance; and his heart was lift up in the wayes of God.* Mark, the more Gods hand was enlarged in bounty, the more his heart was enlarged in duty. The more highly God thinks of  
*David,*

*David*, the more lowly he thought of himself, *2 Sam. 7. 18.* Outward mercies to a believer are a ladder by which he mounteth up nearer to heaven. Thus godliness like the Philosophers stone, turneth iron and every thing into gold; but the want of this spiritual life causeth a cursed hellish use of mercies; ungodly men like the spider suck poison out of those flowers, out of which the Bees, the Saints suck honey. Their mercies are like cordials to a foul stomach, which do but increase the peccant humor. He feedeth on such plenty that he surfeits himself, because of their abundance, *Job 21. 7, 8, 9, to 14.* Therefore they say unto the Almighty, Depart from us, for we desire not the knowledge of thy wayes; like the Israelites, they make of the jewels which God giveth, a golden Calf and worship that in stead of God.

Godliness is profitable in adversity; it maketh a Christian like a Rabbit, to thrive the better in frosty weather. The child of God learneth the better for the rod; Before he was afflicted he went astray, but now he keepeth Gods word, *Psal. 119. 67.* Well may grace be called the divine nature, for  
it

it can bring not onely light out of light, spiritual comfort and good out of outward good things, but also light out of darknes, good out of evil, gain out of losses, life out of death. It will like *Sampson*, fetch meat out of the eater, like the Ostrich digest stones, like *Mithridates* fetch nourishment out of poison. When wicked men like *Abaz* in their distress, sin more against the Lord; as fire the more it is kept in, in an Oven, the more it rageth, so doth corruption; but godly men far otherwise are by the fire of affliction the more refined and purified for their masters use.

Godliness is profitable to thee while thou livest; In doubts it will direct thee as a light to thy feet, and a lanthorn to thy paths; In dangers it will protect thee, by setting thee on high, and giving thee for a place of defence the munition of rocks; in wants it will supply thee by affording thee bread in the word, when thou hast none on the boord; and money in the promise, *1 Tim. 4. 8.* (which is by thousands the better) when thou hast none in thy purse; in thy pain it will ease thee; in disgrace It will honor thee; in sorrows it will comfort thee; in sickness it will strengthen, by causing thee

to



to count the crosses of this life as nothing, and unworthy to be compared to the pleasures and glory which shall revealed; in all distresses it will support thee, and make thee more then a conqueror over all, through him that loveth us, *Rom. 8. 37.*

Lastly, godliness will be profitable to thee when thou diest; death which is the terrible of terribles to others, will be the comfortable of comfortables to thee. Thou needest never fear ill news in thine ears, having Christ and grace in thy heart; others shall not be such unspeakable losers by death, but thou shalt be as great a gainer.

When thou liest on thy death bed (where all thy friends and riches, and earthly comforts will fail thee) this spiritual life is the good part which shall never be taken from thee. Thou maist look upward, and see (as it were) God smiling on thee in the face of Christ, and hear him call to his angels to go and fetch thee his childe (who hast been all this while at nurse) home to the fathers house. Thou mayst look downward on thy relations, and with much faith and chearfulness commit thy fatherless children to God, and bid thy weeping widdow trust in him, who

who will be infinitely better to them than ten thousand of the richest tenderest fathers and husbands in the world. Thou maist look without thee into Scripture, and behold it as a garden full of sweet flowers, comforting cordials, refreshing, heart-reviving promises; and though it be an inclosure to others, its open and free to thee; thou maist pick and choose, cull and gather where thou plearest, and needst not fear to be chidden. In the multitude of those perplexing thoughts which at that time may be within thee, thou mayest finde choice comforts there to refresh thy spirit. If thou look within thee, thou shalt not have thy conscience like an unquiet wife frowning on thee, and scolding at thee; but thou shalt hear a little bird singing merrily and sweetly in thy breast, *Lord, Now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation.*

How joyful maist thou leave thy dearest wife, to go to thine infinitely dearer husband? How willingly maist thou forsake thy lovely children, to go to thy loving God and Father? How freely maist thou part with all thy friends, honours, and pleasures, to go to the Congregation of the first

first-born, those rivers of pleasures, and eternal weight of glory ! How chearfully maist thou bid adieu to nothing for all things, to stars and streams (at best) for a full, immediate, eternal enjoyment of the Sun himself, of an immense Ocean of happiness ! With what a lively colour in thy face and true comfort in thy heart maist thou behold that pale-faced messenger death ( the thought of whom though a far off is death to others ) entering into thy Chamber, and coming up to thy bed-side, how heartily welcome maist thou bid him, as knowing that he cometh purposely to give thee actual possession of fulness of joy, unspeakable delights, a Kingdom of glory that is eternal in the heavens ! O the gain of godliness, the profit of piety, surely the price of this pearl is scarce known in this world !

A Merchant will in a morning gain five hundred pound by a bargain, whereas poor people work hard a whole day for a shilling ; such a rich trade driveth the godly man ; godlinessse brings in thousands and millions at a clap, when the moral and civil, yet un-sanctified man may work hard, and yet earn but some poor businesse, some outward blessing

blessing God may give them and his eternal wrath at last.

Now Reader, consider, if here be not abundant encouragement for thee, presently and diligently to labor for this spiritual life. Is it not the gainfullest calling that ever was followed; the richest trade ever was driven? Why dost thou spend thy strength for what is not bread, and thy labor for that which will not satisfy? Hearken to me, and eat thou that which is good, and let thy soul delight it self in fatnesse.

As *Saul* said to his servants, *Hear now ye Benjamites, will the son of Jesse give you fields, and vineyards, and make you all captains of thousands, and captains of hundreds?* 1 Sam 22. 7. So say I to thee, hearken O friend, will a sensual fleshly life give thee such honor, as to be the son of the infinite God, such comfort as to drink of the pure rivers of Gods own pleasures, and will it make thee bold at death, and confident at judgement, an heir of heaven, and so happy in every condition? Can it do this? Can it give thee (as godliness can) so much in hand, and infinitely more in hope? If it can, I will give up my cause and leave thee

to thy choice ; but if it cannot, as doubtless thou art convinced, so (unlesse thou art an Heathen among Christians ) why dost thou labour so much and so eagerly for the pampering and pleasing thy flesh , for the food that perisheth, and so little and so lazily for this food, which will endure unto everlasting life ?

It was an excellent answer of one of the Martyrs, when he was offered riches and honors if he would recant ; Do but offer me somewhat that is better than my Lord Jesus Christ , and you shall see what I will say to you.

Reader, Could the world, or the flesh, shew thee any thing that were equal , nay, that were but ten thousand degrees inferior to Christ and godliness, thou mightst have some colour for thy gratifying the flesh, and unwillingness to walk after the Spirit ; but when the disproportion is so vast , that the one is not worthy in the least to be compared with the other, when the difference is as great , as between a sea of honey and a spoonful of gall ; a whole world of pearles and a little heap of dirt ; an heaven of happiness and an hell of horror : Is it not unconceivable madness, and inexcusable folly,



to choose that life which is after the flesh, and refuse that which is after the Spirit?

Reader, if thou wouldst be truly honorable in the esteem of God himself, who is the fountain of all honor : If thou wouldst have those spiritual consolations, which can warm the heart in the coldest night of affliction : If thou wouldst be profitable to thy dear children, to thy own soul ; be a reall gainer in prosperity, in adversity, while thou livest, when thou dyest : If thou wouldst when thy wealth, and friends, and flesh, and heart shall fail thee, have God in Christ to be the strength of thy heart, and thy portion for ever : If thou wouldst in thy greatest extremity, when thy soul shall be turned (naked of all earthly delights) out of thy body, escape the fury of roaring Devils, and unquenchable burnings : If thou wouldst in that hour of thy misery find mercy, and be received into the place of endlesse blisse ; then get this spiritual life, this true wisdom, to fear God and depart from evil : Get wisdom, get understanding, forget it not ; above all thy gettings get wisdom. *Happy is the man that findeth wisdom, and the man that getteth understanding : For the merchandise of it*

is

*is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared to her. Length of dayes is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to all that lay hold upon her; and happy is everyone that retaineth her, Prov. 3. 13, 14, 15, 16, 17, 18.*

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**A**Nd now, Reader, I have done this large Use of Exhortation, which is of such infinite concernment to thy preciotis soul; but what thou wilt do, or what use thou wilt make of it, I know not. Could I have told what other holy bait to have laid, which had been more likely to have caught thy soul, it is probable I should have laid it. I appeal to thy conscience, whether there be not unspeakable weight, and unquestionable truth, in the particulars which are laid down. Well what sayest thou to them, and what effect have they wrought upon thee? Art thou resolved through the help of heaven, speedily

dily and diligently to practice the directions, which I have from the Almighty God enjoined thee? Is it not a thousand thousand pities, that such endlesse, matchlesse happinesse should be so gratiously offered by God, and so unworthily neglected by men! that an empty, perishing world should be so eagerly pursued, and heartily embraced, when the unsearchable riches in Christ, the Image of the blessed God, the eternal weight of Glory, are basely undervalued, and wretchedly despised! Good Lord, what teares of blood are sufficient to bewail this monstrous unthankfulness. Friend, if thou art truly resolved to obey the counsell of God, thou wilt have cause to blesse that Providence which called me to this task; and I may rejoyce in thee, and thou in me, at the day of Christ. But if thou either delayest the work till thou art more at leisure; or dalliest about it, doing it as if thou didst it not, I am sure the greatest wrong will be to thy self; for behold thou sinnest against the Lord, and be confident, thy sins will sooner or later find thee out.

I come in the next place to my last Use, which will be of consolation. If they who have Christ for their life, shall have gain by their

their death, what comfort is here to the new born Creature ! Here is wine indeed to make glad the heart of every one that is holy. Reader, art thou sanctified and alive in Christ ? then thou art freed from all the misery which is mentioned in the first Use, as the portion of the ungodly. I may say to thee, as *Gryneus*, when he had been reproving and threatening sinners, would, turning to the Saint, say ; *Bone vir, hoc nihil ad te*, Good man, all this is nothing to thee. Though they are losers, thou shalt be a gainer by death. Come but with the mouth of faith, and thou mayst suck much honey from this combe, thou mayst draw much milk of consolation from this breast ; to thee to die shall be gain. Surely here is enough to ballast thy soul, and keep it steady, in the most tempestuous condition, and to ballance and weigh down the greatest, the heaviest affliction.

*Hierom* comforted the Hermite that was in a wilderness sad and pensive, *Meditare cælum, & tam diu non eris in eremo.*

If thou hadst hope only in this life, thou wert of all men most miserable ; but because thou hast hope beyond this life, thou mayst be of all men most comfortable.

*Should such a man as I fly? Nehem. 6.*  
 11. Should such a man as thou fear, that art heir to a Crown, to a Kingdom? *Luke 12.*  
 32. *Fear not little flock, it is your Fathers pleasure to give you a Kingdom.* In thy greatest losses this may support thee, that death will be thy gain, by giving thee possession of a life which will make amends for all. If an heathen could say, It is unbecoming a Roman spirit to cry out, I am undone, while *Cesar* was safe; sure it is more uncomely for a Christian to complain, as if he were undone, when his soul is safe, his eternal estate is secure.

For thy help, I shall digest this Use into this method briefly:

First to shew thee against what it is comfortable.

Secondly, wherein it is comfortable.

For the first: It is comfortable first against the opposition of the world; *The world will hate thee, because thou art not of the world, John 15. 19.* She is a Paradise to her children and lovers; but a Purgatory to aliens and strangers. Whilst thou art in the stormy sea of this world, thou art a ship



ship bound for the Streights. He that goeth towards the Sun, shall have his shadow following him; but he that goeth from it shall have it flie before. He that goeth towards the Sun of Righteousnesse shall be sure to have these shadows, these afflictions at his heels.

Infinite Wiidom seeth fit to imbitter the breasts of the creatures to wean thee from them. Trouble upon earth is one legacie which thy Saviour hath left thee: *In the world ye shall have trouble, John 16. ult.* The Souldiers were to have his garments. *Joseph* was to have his body. His Father was to have his soul. He had his crosse left, and that he bequeaths to his Disciples. But be of good chear, he did not only leave thee his crosse, but hath also made thee heir to a Crown.

He never lookt over the threshold of Heaven, that cannot more rejoyce that he shall be glorious, than mourn in present that he is miserable.

*Bish. Hall,*  
Heaven  
upon  
earth,  
Sect. 14.

Oppose thy future felicity to thy present misery, thy happinesse at death to the hardships thou meetest with in life; thi will be the way to counterpoise the temptation, and to keep thee from fainting in tribulation,

whilst thou lookest not at the things which are seen, which are temporal, but at the things which are not seen, which are eternal,  
2 Cor. 4.

I have read of one *Giacopo Senzaro* an *Italian*, who having been long in love, and much crossed about his match, filled a pot full of black stones, only one white stone among them, and being asked the reason, answered, There will come one white day (meaning his marriage day) which will make amends for all my black dayes. So whatsoever poverty, nakednesse, hunger, cold, pain, shame, losses thou undergoest here in this world, how many soever thy black dayes are of trials and troubles, of persecutions and opposition, thou mayst say, there is one white day of death, one long day of eternity coming, which will make amends for all.

It was a brave speech of *Luther*, when he was demanded, where he would be when the Emperor should with all his forces fall upon the Elector of *Saxonie*, who was the chief Protector of Protestants? He answered, *Aut in cælo, aut sub cælo*, either in heaven, or under heaven.

Why shouldst thou be discouraged at any  
losse,

losse, considering thou hast a treasure in heaven, a more enduring substance? At any disgrace, considering thou art heir to a Crown of glory? At any pain or sorrow, when thou art entitled to fulnesse of joy and pleasures for evermore?

No storm should disquiet thee, that shall shortly enjoy an everlasting calm. What a pitiful thing was it, that *Alexander*, that was Lord almost of the world, should be troubled that Ivy would not grow in his garden at *Babylon*? And is it not a poor thing for thee, that art a Child of God, the Spouse of Christ, the Temple of the Spirit, an Heir of the most glorious, rich, and delightful Kingdom that ever was, to lie whining and pining if thy head do but ache, or thy estate decrease, or thy friend forsake thee? For shame remember who thou art, and to what thou art called, and say as the Martyr, Hold out Faith and Patience, your work is almost at an end: Thou shalt ere long leave this world, and all its evils, and go where there is neither sorrow nor sin; and indeed there can be no affliction there, because there wilbe no corruption there, which is the original of all miseries. As there cannot be any thunder or lightning in the upper

upper Region, becauie the vapours, which are the materials of it, cannot ascend so high: So becaufe no unclean thing can be there, therefore no sorrow, no suffering, can be there.

*Basil* ἐκ

*τῆς μαρτ.*

How may this comfort thee? *Basil* tells us, how the Martyrs that were cast out naked in a winters night, being to be burned the next day, solaced their souls with these words; Sharp is the cold, but sweet is Paradise: Troublesome is the way, but pleasant shall be the end of our journey: Let us endure cold a little, and the Patriarchs bosome shall soon warm us: Let our feet burn a while, that we may dance for ever with Angels.

2. It is a comfort against the temptations of the Devil. Whilst thou livest in this world, thou art liable to his wiles. If thou wilt go to heaven, so boundless is his malice, that he raiseth all the powers of hell against thee, and forceth thee to fight every foot of the way. He is the strong man that hath full possession of carnal unregenerate ones, and therefore all is at peace with them. *Matth. 12.* What need a Captain bend his Forces against a Town which hath delivered

vered up it self into his hands: What need he plant his Canons and batteries against these gates which are already set open to him? This Gaoler doth not trouble himself much about those prisoners which are fast in his dungeon, with his irons on their legs, and are led captive by him at his will, 1 *Tim.* 2. 26. But for thee who hast by the help of Christ broken prison, and in part got out of his power, he raiseth all the Country with Hue and cry to bring thee back to thy old place of bondage. But be comforted, Christ hath conquered him already in his own person as thy head; is daily conquering him in thee his member by his Spirit; and will shortly crush him fully under thy feet, *Rom.* 16. 20. Some refer that shortly *Parana in loc.* to the day of judgement, which will come shortly, and wherein Satan shall be utterly crushed under all the Saints feet for ever. And it is as true of the day of death, in reference to every particular Saint. As when a man dyeth, all those vexatious law-suits, with which he was before molested, do cease: So when the believer dyeth, all those false actions which Satan had commenced against him in the court of his conscience, and all that inward trouble which did arise thereupon do all cease. It



It is no bad sign now, O Christian, (if thou resistest) that thou art assaulted by the wicked one. A Theif will not break into an house that is empty. A Pirate will not fight but for some considerable prize. A Father will not seek to destroy his own Children. Temptation is no sign of Gods hatred but of the Devils: But let this be thy solace, that within a few dayes thou shalt be at rest, not only from thy own labours, but also from Satans snares and suggestions. God doth thee much good by them now; the noise of those guns causeth the Conies to hasten to their burrowes, and the Birds to their places of refuge. The more the tops of sound trees are shaken with the wind, the more deeply their roots are fixed in the earth: the more eagerly Satan followeth thee, the faster thou fliest, and the closer thou clingest to Jesus Christ. But God will do thee the greatest good without them; and when that shall be, thou shalt be wholly freed from them. Since the Devils were cast out of Heaven, we read of their being sometimes in the Sea, *Matth.* 8. 33. sometimes in the Earth, *Job* 1. 7. and sometimes in the Air, *Eph.* 2. 3. and they are called Principalities and spiritual wickednesses in high

high places, *Eph. 6. 12.* but never in Heaven. They aspire to get as high as they can, but they can get no further than the Air; Satan and his Angels find no more place in heaven, *Rev. 12. 8.*

Now what comfort is this, O Christian, that thou shalt serve the Lord without distraction, without temptations ?

3. It is comfortable against the corruptions of thine own heart. What is it now that is thy greatest sorrow ? Is it not thy sin ? These are the weights which hang on the clock of thy heart, and will not suffer it to rest day or night. Well, rejoyce in hope; at death all these *Achans*, which are the troublers of thy peace, shall be stoned to death; all these *Jonahs*, which cause such stormes in thy soul, shall be cast over-board; all these *Hamans* which seek the ruine of thee and thy people, shall be executed.

Now it is thy great care in every Ordinance to kill thy sins. Dost thou not like *Joab* set the *Uriah* of thy beloved lust in the fore-front of every duty, and retire from it out of pious policy, that it may be slain ? And when at any time it pleaseth the Captain of thy salvation to send the supplies of  
his

his Spirit, and wound mortally thy corruption, that it lyeth gasping and dying before thee; dost thou not look up to Christ and say: (as *Cushi* to *David* concerning dead *Ab-salom*) *Would to God, that all the enemies of my Lord the King, and all that rise against thee to do thee hurt were as that young man is.* Lord, that all my sins might drink of the same cup, and be served the same sauce. Blessed be the Lord my God, which hath avenged me this day of mine enemy. If God should thrust the knife of mortification up to the hilt, in the very hearts of all thy sins, that thou couldst see thy pride, distrust, unthankfulnesse, hardnesse of heart, and every corruption in a gear-blood, fetching their last breath, would it not be a lovely sight to thee? Wouldst thou not look upon it, with as much content as *Hannibal* did upon a pit full of the blood of men, when he cried out, O beautiful sight? Or as that Queen, that cried out, when she saw her Subjects lie dead before her eyes, The goodliest tapestry that ever she beheld? At death all this shall be done for thee. One touch of Jesus Christ at death will quite dry up that issue of corruption. Death will give thee a Writ of ease from all those weights and sins which do

O forme-  
sum specta-  
culum!

do so easily beset thee. Thou shalt be without fault before the Throne of God, *Rev.* 14. 5.

Will it not indeed be a brave world with thee in the other world, when thou shalt have as much holiness as thy heart can wish or hold? If God should grant thee such a request upon earth, that thou shouldst have as much of his Image and of his Spirit as thou couldst desire, wouldst thou not think thy self the happiest man alive? I am confident thou wouldst; and also that nothing lesse than perfect purity would be thy prayer. Well, death will help thee to this; *When I awake I shall be satisfied with thy likeness*, *Psal.* 17. ult.

Now thou hast enough to stay thy stomach, but then thou shalt have a full meal. When the *Israelites* went out of *Egypt* towards *Canaan*, there was not one feeble person among them. When the Christian entereth into the true *Canaan*, he that is feeble among them at that day shall be as *David*, nay as the Angel of the Lord before him.

When thy frame of nature shall be ruined, thy frame of grace shall be perfected, and raised to the height of glory.

4. It is comfortable against thy dissolution. To thee to die is gain; death will be thy passage into eternal life. Thou needst not fear death as a foe, it will be one of thy best friends. How did this hope of happinesse at death hold up the Martyrs heads above water, and carry them through those boistrous waves of violent and cruel deaths, with the greatest serenity and alacrity of spirit.

*Xenophon.*

*Agessilaus* King of *Sparta* used to say, that they which live vertuously, are not yet blessed persons, but they had attained true felicity who died vertuously.

What is there in death, that thou art so afraid of it? Wilt thou fear a Bee without a sting? Dost thou not know it had but one sting for Christ and Christians, and that was left in Christ the head; whereby now, though it may buz and make a noise about their ears, yet it can never sting or hurt the members. The waters of *Jordan*, though tempestuous before, yet were calm and stood still when the Ark was to passe over.

If thou hadst been banished many years from thy dear Relations, whom thou lovedst as thy own soul, and from thy rich possessions

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ons and comforts which might have made thy life pleasant and delightful, into a place of bondage, a valley of tears, a prison where thy feet were fettered with irons, and thy face furrowed with weeping: wouldst thou be afraid of a messenger that came to knock off thy shackles, and fetch thee out of prison and carry thee to those friends and comforts? And why art thou afraid of death, which cometh to free thee from thy bondage to Satan, sin, and sorrow; and to give thee present possession of the glorious liberty of the sons of God? Art thou afraid to be rid of thy corruptions? of Satans temptations? of the worlds persecutions? Art thou afraid to go to saints, where are no sinners, to Christ without his cross, to the full immediate eternal fruition of the blessed God? then why art thou afraid to dye, and dost not rather desire to be dissolved and to be with Christ; knowing that while thou art present in the body, thou art absent from the Lord? 2 Cor. 5.6. Well the best of it is, thou art more afraid then hurt.

It is well observed by a judicious expositor, that the Periphrasis of death, mentioned John 13.1. where it is called a departing

*Mors non  
vitam rapit,  
sed refor-  
mat. Pru-  
dentiis.*

*Calvin in  
loc.*

*Fuel was  
offended at  
one that in  
his sickness  
prayed for  
his life.*

ing out of the world and a going to the father, doth belong to all the children of God; it is to them but a going out of the world to their dear and loving father. And questionless this was that which made the Saints so desirous of death. *Basilius* when the Emperors Lieutenant threatned to kill him, said, I would he would, for then he would quickly send me to my father, to whom I now live, and to whom I desire to hasten. *Calvin* in his painful sickness was never heard to complain, but often lifting up his eyes to heaven to cry out, *How long Lord! How long Lord!*

*Plutarch. in vit.*

*Dicique  
beatus ante  
obitum  
nemo, &c.*

*Non est ti-  
mendum  
quod nos  
liberat ab  
omni ti-  
mendo.*

*Tertull.*

It is reported of an heathen, *Epaminondas*, that when he was wounded with a dart (at *Mantineia* in a battel against the *Lacedaemonians*) and told by the Chirurgions that when the dart was drawn out of his body, he must needs dye, he called for his Squire, and asked him Whether he had not lost his shield? he told him no; whereupon he bade them pull out the dart, and so died. Surely Christian, thou hast more cause to dye with courage, when thou hast not lost thy God, nor thy soul, nor any thing that was worth the keeping.

5. It is comfortable against the death of thy friends, and relations which dye in the Lord. To dye is gain; if it be their gain, why should it be thy grief? nature will teach thee to mourn, but grace must moderate that mourning. We may water our plants, but must not drown them. We may sorrow, but not as they which have no hope; least we sin.

When *Anaxagoras* was told that both his sons were dead, he boldly answered the messenger, I knew that I begat mortal creatures.

The people were enraged and perplexed at the death of *Romulus*, but were afterwards quieted and comforted with the news which *Proculus* brought, That he saw him in glory riding up to heaven. So when thou art sorrowing for the death of thy child or husband, or father, or mother, or brother, or sister, that sleep in Jesus, thou shouldst hearken to the news which faith brings, that it saw them filled with joy, mounting up to heaven, and there enjoying rivers of pleasures and a weight of glory; and surely if after such news thou shouldst continue weeping, it should be for joy.

Friend, this text containeth choice sweet

meats for thee to feed on, at the funeral of thy dearest godly friend.

*Lugeatur  
mortuus,  
sed ille  
quem ge-  
benna sus-  
cipit, quem  
Tartarus  
devorat.  
Hier.*

I suppose if thy relation died out of Christ, thou hast not a little cause of sorrow; and probably that was the sharp edge of the sword, which wounded the soul of *David* for the death of *Absolom*, that he died in his sins; his fear was that his son died not only in rebellion against the father of his flesh, but also against the father of spirits. But when thy relation dyeth in the Lord, thou hast surely more cause to rejoyce that thou ever hadst such a friend, or relation, who shall to eternity be employed in the chearful glorifying and beatifical vision of God, then to mourn that thou hast lost him for a little time. It was a memorable speech of *William Hunters* mother, when her son was to dye a violent death (for he suffered Martyrdom under *Bonner*) I am glad (saith she) that ever I was so happy as to bear such a child that can find in his heart to lose his life for Christ; and then kneeling down on her knees, she said, I pray God strengthen thee my son to the end; I think thee as well bestowed as any childe that ever I bore.

Take the counsel of the spirit not to sorrow

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row as others, which have no hope ; and know this for thy comfort, that those which sleep in Jesus will God bring with him ; for the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first ; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air ; and so shall we ever be with the Lord ; wherefore comfort one another with these words, *1 Thess. 4. 13.* to the end.

I shall shew thee farther in what respects it is comfortable, and then conclude.

1. It is comfortable if thou considerest the excellency of this gain ; as *David* said of *Goliaths* sword, so I may of this gain of a Saint by death, There is none like it. *Nicephorus* tells us of one *Agbarus* a great man, *In bist. Eccles.* that hearing so much of Christs fame, by reason of the miracles that he wrought, he sent a Painter to take his picture, and that the Painter when he came was not able to do it, because of the radiancy and divine splendor which shone on Christs face ; whether this be true or no, I leave to the author ; but without controversie, there is such a



radiancy on the glorified head and members in heaven that none can conceive it, much lesse describe it.

There are three things which will speak a little how great the gain of every godly man is by death.

1. The fore-tastes of it do shew that it is excellent; Saints here have the first fruits, *Rom. 8. 23.* and they do speak what the harvest will be.

The Jewish Rabbies report that when *Joseph* in the years of plenty had gathered much corn in Egypt, he threw the chaffe into the river *Nilus*, that so flowing to the neighbor Countries, they might know what abundance was laid up for themselves and others. So God is pleased that we might know the plenty in heaven, to give us some sign, some taste of it here upon earth. He enableth us to conclude, if his wayes are wayes of pleasantness, how pleasant will the end be? If his people have songs in their pilgrimage, in their banishment; surely they have *Halelujahs* in their Country, in their fathers house. If there be so much goodness laid out upon them

them in this valley of tears, how infinite is that goodness which is laid up for them in the masters joy?

Christian, Didst thou never taste and see that the Lord is gracious? Didst thou never in thy closet enjoy fellowship with the father, and with Jesus Christ his Son? Didst thou never find one day in Gods Courts, nay one hour, better then a thousand elsewhere? Did the Lord Jesus never call thee aside from others, and carry thee into his banqueting-house and cause his banner over thee to be love? Did he never kiss thee with the kisses of his lips, and embrace thee in his dearest arms? Hast thou not sometimes seen the smiles of his face, and found them better then life? And hearing his voice, known thy heart-burning towards him with love? Dost thou not remember at such a time he took thee up into his Chariot, and gave thee a token for good, shewing thee a glimpse of thy future glory, solacing thy soul with a sense of his favour, ravishing thy heart with hopes of thy eternal happiness, when thou didst wonder exceedingly at the creatures emptiness, and be-

fool thy self for doting so much upon nothing, when thou didst see sin in its opposition and contrariety to the divine nature, and thy own welfare, and didst curse thy lusts with the most bitter curses, whereby thou hadst offended so gracious a Lord; when thou didst behold the Lord Jesus in all his embroydery and glory! O how lovely was he in thine eyes! how sweet was he to thy taste! how precious was he in thy esteem! how closely was thy soul joyned to him! how largely was thy spirit drawn out after him! how earnestly didst thou desire to be ever with him! when thou thoughtest what joy is there in being with Christ, if there be so much in Christs being with me! How happy are they that enjoy the fountain, if some small streams are so pleasant! when thou saidst, *Master it is good to be here, Let us build a tabernacle!* My soul is filled with marrow and fatness, and my mouth shall praise thee with joyful lips. One thing do I desire of the Lord, that I may dwell in the house of the Lord for ever & ever. This is the foretaste of glory, by this thou maist conceive what heaven will be. As *Fulgentius* when he beheld the beauty and bravery, the glory and gallantry of *Rome* cryed out,  
If

If earthly *Rome* be so glorious, how glorious is heavenly *Rome*! so thou mayst gather, if thou hast so much joy when thou hast heaven onely in hope, what joy shalt thou have when thou shalt have it in hand!

*Si talis est  
Roma ter-  
restris, qua-  
lis est Roma  
caelestis!*

If the seed-time be so joyous, how great will the joy of harvest be! If the promise can stay one that is ready to die, surely the performance will be better then life from from the dead.

If *Jerusalem* below be paved with Gold, then questionless *Jerusalem* above is paved with Pearl.

2. The price paid for it, speaketh the excellency of it; where there is honesty and righteousness in the seller, and wisdom in the buyer, there the price of a thing will speak its worth. Now here there was infinite righteousness in God the seller, and the treasures of wisdom and knowledge in Christ the purchaser; therefore the price laid down for heaven will speak the excellency of it: If the price were very great, the place must be very glorious.

Heaven is called the purchased possession, *Eph. 1. 14.* because it was bought with the blood of the Son of God. Reader, wonder

at this price, and at this place, We are bold to enter into the holiest by the blood of Jesus, *Heb. 10. 19.*

When thou hearest of a purchase on earth that costeth a hundred thousand pound, or a million, wouldst not thou presently conclude, Surely that must be an incomparable seat for delight! what pleasant Springs! what stately rooms! what curious contrivances! what unheard of excellencies must be there! without question all things imaginable for riches, glory, and comfort. But when thou readest in Scripture of a purchase which cost the blood of God (to which all the wealth in the world is as dirt, as nothing) sit down and consider what an house, what an heaven that must be, if thou considerest. God did infinitely love his Son, and was not so prodigal of his blood, as to let one drop more be shed then heaven was worth.

Besides canst thou think that the Lord Jesus would humble himself to such a contemptible birth, live such a miserable life, dye such a lamentable painful death, to purchase low mean things or any thing less then eminent, excellent, unspeakable, unconceivable happiness?



3. The titles given to it do abundantly speak the excellency of it. The holy men of God do as it were strive for expressions and words to set out the glory, richness, joy, magnificence of this gain.

To the weary, it is rest, *Isa. 2. 57. Rev. 14. 13.* To the hungry, it is hidden manna, *Rev. 2. 17.* To the thirsty, rivers of pleasures, *Psal. 36. 8.* To the sorrowful, the joy of the Lord, *Mat. 25. 21.* Fulness of joy, *Psal. 16. ult.* To the disgraced, Glory, *Rom. 8. 18.* A crown of glory, *1 Pet. 5. 4.* A far more exceeding and eternal weight of glory, *2 Cor. 4. 17.* To them that walk in darkness and see no light, it is the inheritance of the Saints in light, *Col. 1. 12.* To them that are dying, it is life, *Colos. 3. 3.* yea eternal life, *John 10. 28.* It is a kingdom, *Luk. 10. 32.* A kingdom that cannot be shaken, *Heb. 12. 28.* Where all the inhabitants are Kings and Queens, *Rev. 1. 5.* with palms and scepters in their hands, *Rev. 7. 9.* crowns on their heads, *Iam. 2. 5.* sitting on thrones, *Rev. 3. 21.* and shall reign with Christ for ever and ever, *Rev. 22. 5.*

It is a being in *Abraham's* bosom, *Luk. 16. 22.* A being with Christ, *Phil. 1. 23.* A being ever with the Lord, *1 Thess. 4. 17.* A seeing God as he is, *1 John 3. 2.* A seeing God

God face to face, a knowing God as we are known of God, 1 Cor. 13. 12. And many more expressions doth the spirit of God use to describe the excellency of the Saints happiness; and why in such variety of phrases, but to assure us that whatsoever is requisite or desirable in order to happiness it is there: the holy Ghost doth gather as it were a posie of the most sweet beautiful pleasant choice flowers that grow in the whole garden of this world, and telleth us, this is heaven. Do but abstract all the imperfections that attend the riches, and honor, and pleasures of earthly kindoms, and they may be dark resemblances that shadow out the glory and excellency of the heavenly kingdom. The Philosophers could say, That happiness must consist in such a state wherein was an aggregation of all good things: So that though a man had all good things, and wanted but one, he could not be called an happy man; therefore in Scripture the Hebrew word for happiness is in the plural number, because not twenty or forty things can make a man happy; but there must be all good things; and for this reason the holy Ghost useth such variety of resemblances to represent this blessedness, to shew that

M. Anthe-  
ny Burges  
on Job. 41.

that it hath all desireable good things.

Reader, when thou art feeding on all those glorious descriptions of heaven that are set before thee on the table of the Scripture, do not swallow them all together, but chew them severally, and thou maist get much spiritual nourishment out of them. As for example, It is called the joy of thy Lord, or the Masters joy, *Mat. 25. 21.* Now what joy must that be? What infinite unconceivable joy hath the blessed God, the fountain of all joy, and the God of all consolations! Thou shalt partake of the very same joy according to thy capacity; Thou shalt sit at the same table, drink of the same cup, and feed on the same dainties with his Majesty. Can it then enter into thy heart to imagine either the pureness or fulness of thy Lords joy? Is not the best joy of the servants on earth sorrow, and their greatest mirth mourning, to the Masters joy in heaven? *Enter thou into the joy of thy Lord*; a joy too big to enter into us, we must enter into it. A joy more meet for the Lord than the servant; yet such a Lord do we serve as will honor his servants with his own joy.

Again, it is called a City whose builder  
and

and maker is God, *Heb. ii. 10.* Hence thou must gather, That structure must be beautiful indeed which hath such a builder; what a glorious fabricke must that be which hath such a workman as he is, who hath infinite richness to adorn, infinite bounty to bestow, and infinite power to create: what a City must that be? If poor mortals can see up such stately buildings, what a place, what a palace must that be, whose builder and maker is God?

Besides, it is called the fathers house; here I might expatiate, and tell thee, that great Princes have great seats often for their servants, but they have glorious ones indeed for themselves; In their own houses they manifest all their wealth and worth, their bounty and bravery, their honor and magnificence. What an house then hath the King of kings for his mansion house? If the several excellencies of all the Princes palaces in the world were united in one, suppose it had the foundations of marble, the floors of pearl, the cielings of wrought gold; all the varieties of *Babel*, the glory of *Solomons* house, the richness of the temple at *Jerusalem*; suppose it had the stateliest rooms, the pleasantest musick, the greatest dainties,

dainties, the richest furniture, that this inferior world could afford; suppose all the choice perfections of the whole creation here below, were extracted, and the quintessence of them all bestowed upon it, yet after all this it would be but like an house of dirt made by children, in comparison of the fathers house, of that house not made with hands but eternal in the heavens. But Christian, I leave these titles to be considered and enlarged in thy own meditations.

Secondly, it is comfortable if thou considerest the certainty of it. It is not onely excellent but certain; though it were never so excellent, yet if it were not certain, it would be but little comfort; but know to the joy of thine heart, that as heaven is a place of unspeakable excellency, so thy enjoyment of it (O new-born creature) is of unquestionable certainty. It is worthy our admiration, how many wayes the most high God (out of condescension to our capacities and compassion to our infirmities) doth confirm and ensure this gain by death to believers.

1. By his promise, *Luk. 12.22. Fear not little flock, it is your fathers pleasure to give you.*



a kingdom. So *Ioh. 3. 16.* Now all the promises of God are yea and amen, *2 Cor. 1. 20.* They as good as performances. Not one good thing faileth of all the good things which the Lord promiseth, *Iosh. 23. 14.* But mark (friend) one place for many, *Tit. 1. 2.* In hope of eternal life which God that cannot lye hath promised; Gods people are a people that will not lye, *Isa. 63. 8.* but God is a God that cannot lye; it is impossible for God to lye. Every lye proceedeth either from weakness, or from wickedness. Some are weak; they would be as good as their words, but cannot; others are wicked; they can be as good as their words but will not. Neither of these can be charged on the blessed God; he is able to perform his promise, for he is the almighty God, *Gen. 17. 1.* I know that thou canst do all things, saith *Iob*; *Iob. 42. 2.* Omnipotency never met with a difficulty too hard for it: the promises of God will eat their way through all the Alps of opposition, because he is a God of infinite power; and as he is able, & free from weakness, so he is righteous & holy, & so free from wickedness; *There is no unrighteousness in him, Psa. 92. ult.* He is light & in him is no darkness at all, *1 Io. 1. 5.* There is not the least spot in this Sun; His truth reacheth unto the heavens, and his faithfulness is above the clouds. 2. By

2. By an oath God hath confirmed it, *Omnia*  
*Hebr. 6. 17, 18.* Wherein God willing *verba Dei*  
 more abundantly to shew unto the Heirs of *sunt jura-*  
 promise the immutability of his counsel *menta*  
 confirmed it by an oath; that by two im- *quoad cer-*  
 mutable things, in which it was impossible *situdinem,*  
 for God to lye, we might have strong con- *laith Phi-*  
 solation. Thou wouldst take the word of *lo; sed in-*  
 a good man, and wilt thou not take the *firmatis*  
 word of a God? But wonder at his good- *nostræ cau-*  
 nesse; he tendereth further security by his *sa ut si non*  
 oath, nay by the greatest oath imaginable; *credamus*  
 having no greater to swear by; he sware by *Deo pro-*  
 himself, *Hebr. 6. 16.* *mittenti,*  
*credamus*  
*saltem pro*  
*nostra sa-*  
*lute juran-*  
*ti.*

3. By his Seals; we have the broad  
 Seal of Heaven, the Seals of the Covenant;  
 to confirm this to us: The Sacraments are  
 seals of the Covenant of Grace, *Rom. 4. 11.*  
 And we have the privy Seal of the Spirit,  
*Eph. 4. 30.* So that if the hand and seal of  
 a God will do it, Heaven is ensured to all  
 that are sanctified.

4. By an earnest, that makes a bar-  
 gain sure: *Who hath sealed us, and given*  
*the earnest of the spirit in our hearts, 2 Cor.*  
*1. 22.*

When Christ went from us, he left his  
 Spirit with us, to assure us, that he would  
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come to us ; and took our flesh with him, to assure us, that we shall come to him.

5. By first fruits, *Rom. 8. 23.* which did assure the Jews of their harvest.

6. By the death of Christ. Heaven is given to the holy by testament, by Will ; *John 17. 24. Father, I will* (saith the then dying Saviour) *that they whom thou hast given me, be with me where I am, that they may behold my glory.* Now because a Testament or Will is of no force whilst the Testator liveth, therefore Christ died to make his Will valid, *Hebr. 9. 16, 17.*

Thirdly, it is comfortable if thou considerest the eternity of it. Though it were never so excellent and certain, yet if it were for a short time only, it would afford but little comfort. Nay, the greater our joy were in the possession of it, the greater our sorrow would be in our separation from it. The very thought of ever losing such incomparable happiness would be a deep wound to a Christians heart, and without question abate much of his joy whilst he did enjoy it. Nothing lesse than eternity can perfect the Saints felicity ; And lo here it is ; thy gain is not only of unspeakable excellency, and unquestionable certainty, but also durable even unto eternity.

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The pleasures of the Saints are for evermore, *Pf. 16. ult.* The pleasures of the wicked on earth are like a standing pool quickly dried up by the scorching heat of Gods wrath, leaving nothing behind, save the mud of vexation: But the pleasures of the godly in heaven are rivers of pleasures, running over, and running ever, because they flow from the fountain of living waters.

The joy of the sinner is like the crackling of thorns under a pot; it may make a bustling noise, but quickly goeth out; but the joy of a Saint will be like the fire upon the Altar, which never goeth out day nor night: *Their joy shall no man take from them, John 16.*

The glory of a Christian there, will be an eternal weight of glory: the shame of a Christian here is transitory, like a cloud upon the face of the Sun, which will soon be scattered; and the honor of a graceless man here is short like a fleeting shadow; \* as *Sejanus* \* *Tacitus* was one day adored like a God, and a little after with the greatest ignominy committed to the Goal. But the honor of a Christian there, is an eternal noon-tide of glory; heaven is an everlasting home to the Saints, *Luke 16. 9. 2 Cor. 5. 1. when their earthly tabernacles are dissolved, they enjoy the building*  
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of

of God, an house not made with hands, but eternal in the heavens.

They enjoy the society of the good for ever; they sit down with Abraham, Isaac, and Jacob in the kingdom of heaven, *Mat. 8. 11.* Standing is a posture of going, or at least of but staying little; but sitting is a posture of staying long. They shall enjoy God for ever; they shall ever be with the Lord, *1 Thess. 4. ult.* The Saints shall in heaven be like Angels, *Mat. 22. 30.* Now Angels always behold the face of their Father, *Matth. 18. 10.* Now God sometimes sheweth himself unto, and sometimes hides his face from his children; that a godly man may say to Christ, as Jacob to his Wives, *I perceive that thy fathers countenance is not towards me as at other times, Gen. 31. 5.* Some sin or other, like a cloud, interposeth and hindereth the light of his gracious countenance; but there will be no cloud, or mist of sin, and the Sun of Righteousness will ever behold the soul with the same favorable aspect. And therefore the joy and happinesse of the Saint will be ever like the Moon at the full, because that Sun will ever look upon him with the same lightesome countenance.

O what a long day will eternity be to the damned,

Angels in the Syriack have their name from a word which signifies face, because it is their honor and office always to behold Gods face.



dampned, and what a short day to the saved :  
 Eternal pain will make every moment seem  
 eternity ; eternal pleasure will make eterni-  
 ty seem but a moment : the joyes there will  
 be so great and many, that the dayes there  
 will seem small and few ; the delights there  
 will spring every moment so fresh and full,  
 that a Christian, like *Jacob*, will think them  
 but few dayes for the love he will bear to  
 them.

Reader, if thou art in Christ, ponder much  
 in time, the eternity of pleasure which is  
 prepared for thee. Consider if there be so  
 much felicity in seeing the lovely face of  
 God in the glasse of his Ordinances for one  
 hour, what will there be when thou shalt see  
 him face to face, and alwayes behold the face  
 of thy Father ?

When Christ and thy soul meet sweetly  
 in a duty on the Lords day, and thou sittest  
 under his shadow with great delight, and his  
 fruit is sweet unto thy taste, thou thinkest  
 the duty is done too soon, and the Sabbath  
 is too short ; thou couldst wish the Sun  
 would stand still (as in the dayes of *Joshua*)  
 and that day to be longer ; but be encour-  
 aged ; though thy Sabbaths now begin and  
 end yet within a few dayes thou shalt begin

In his E-  
pistle be-  
fore Dis-  
course of  
true hap-  
piness.

that eternal Sabbath which shall never end.

Certain it is (saith Mr. *Robert Bolton*) that if a man were crowned with the royal state, and imperial command of all the kingdoms upon earth, if his heart were enlarged to the utmost of all created capacities, and filled with all the exquisite and unmixed pleasures that the reach of mortality and most ambitious curiosity could possibly devise, and might without any interruption or distaste enjoy them the length of the worlds duration, they were all nothing to the precious and peerless comforts of the Kingdom of Grace but for one hour; I speak the truth in Christ, and use no *Hyperbole*; the Spirit of all comfort, and consciences of all true Christians, bearing me witness. What then will it be, my friend, to enjoy the unconceivable comforts of the Kingdom of Glory for ever? If one day in Gods Courts on earth be better to thee than a thousand elsewhere, how happy wilt thou be, when thou shalt dwell in the heavenly House of the Lord, and that for ever, ever? when thou shalt be a pillar in the Temple of thy God, and shalt go no more out for ever, *Rev. 3. 12.* O sweet word, ever, ever; thou art musick to the ear, and honey to the taste, and melody to the heart indeed.

to be free from all evil, both of sin & suffering, and to be for ever free from them; to be with the Lord, enjoying all good imaginable, and ever to be with the Lord. O how much worth doth this one word *ever* adde to the Saints portion in the other world!

Mortality is a flaw in all earthly tenures, which abateth their price, and imbittereth their pleasures; but eternity is a diamond which sparkleth most radiantly in the crown of glory, and maketh it beyond all expression or comparison weighty.

Christian, how may this perswade thee to be exact in thy walking with God, when in doing of his commands there is such great reward? Thy temporal obedience shall have an eternal recompence. If *Zenxis* the famous Painter was so curious in drawing his lines, because he painted for Eternity; how exact shouldst thou be in all thy duties, how curious in the whole course of thy life, when thou dost all for eternity?

How may this support thee in the greatest dangers? Thy sufferings are temporal, but thy solace shall be eternal. If *Saul*, when called to an earthly kingdom for a short time, could hold his peace, when men despised and derided him; surely thou mayst be steady in  
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the greatest storm, and in all hardships bear up thy spirit with the lively hope of that heavenly eternal Kingdom to which thou art called. Dost thou not know, that all the sufferings of this life (though all the sufferings of the myſtical body of Chriſt were laid on thy back) are not worthy to be compared to that far more exceeding and eternal weight of glory! *Rom. 8. 18.*

Thus thy felicity in heaven will be compleat felicity, and thy conſolation in the fore-thoughts of it may well be a full conſolation; ſince for its perfections it is unſpeakable, thy fruition of it is unqueſtionable, and thy condition in it will be unchangeable and eternal. When thou haſt filled thy heart with that fulneſs of joy, and bathed thy ſoul in thoſe rivers of pleaſures, as many millions of yeates as there have been minutes ſince the Creation, and after that as many thouſand ages as there are creatures great and ſmall in heaven, earth, and ſea; and after that as many thouſand millions of ages as all the men in the world can reckon up all the time of their lives; yet after all this thou ſhalt not have one moment leſſe to continue in heaven, and enjoy that perfect happineſſe. The very greateſt and higheſt numerations and multiplications of time, are but drops, yea ciphers and nothing to this boundleſs bottomleſs ocean of eternity. For of eternity, as *Drexelius* ſaith, *Truly there is no*

